THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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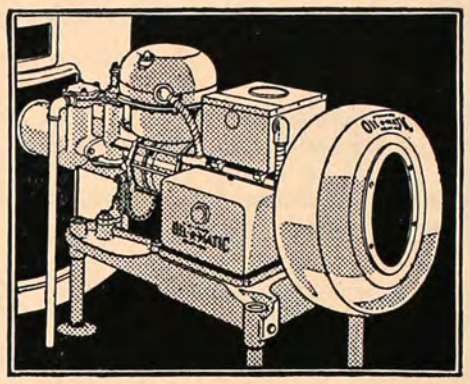

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

THE CHURCH NEWS comes to us in mid-Lent and yet the next issue will not be until after Easter. I want again to emphasize the spiritual value of Lent. From the side of abstinence and self-denial it has wonderful possibilities. It can reinstate the soul as the controlling power of life; and bend the body, with its appetites and passions, into a willing servant. From the opportunities of getting stimulating messages from our many visiting Clergy we may get a new and better point of view of life.

From the greater time and opportunities for private and public prayer, we may draw nearer to God and get the power to realize life from this new point of view. The cry of Jacob after his night of wrestling with an Angel: "I will not let thee go except thou bless me"—should be the Christian's cry to the blessed Season of Lent.

Easter

Easter is the Queen of Feasts. It commemorates the great historic fact that gave meaning and authority to all that Christ said and did. This fact also both gives meaning to, and motivates human life. Read I Cor. XV, and you will get both what would happen if "Christ be not raised," and what has happened because "Now is Christ risen from the dead and become the first fruit of them that slept."

There is certain literature that should receive our attention at this time. While we read what is termed "devotional works" during Lent, could we not also take up some heartening book on the Resurrection. The last two chapters of Edersheim's "Life and Times of Jesus The Messiah" are interesting and thrilling. The closing chapters of Patterson Smyth's "Life of Christ" are short and good. Arthur Robinson's "The Christ of the Gospels" is very concise and helpful. If you only have a short time begin at Chapter XII and read the last four short chapters. If you have not read "Who Moved the Stone," by Frank Morrison, it is surely worth reading. I think all these books can be gotten in the Diocesan Library and can be read by children of fourteen years and also be as interesting to men and women of College standing. I hope many of the laymen will read them. If the Clergy have not already done so, they should embrace the first opportunity. I cannot resist quoting to you the cheering first pages of Dr. Hillis' Chapter "Foregleams of Immortality." "Science makes much of the climatic changes that have befallen our planet. It tells us that Labrador, the land of ice and snow, was once a tropic realm, a wilderness of fruits and flowers. But some disturbance gave our earth a new inclination toward the sun, and rays that had been perpendicular and powerful became slanting and feeble. Then a chill stole into the air, and the land that had never known frost was soon sheeted o'er with snow and ice, while the Amazon, hitherto the home of the iceberg, passed into warmth and perpetual summer. The climatic change that has passed over the physical world may well interpret for man the larger fact that the soul stands in a new relation to death and dying, so that summer reigns where once winter ruled.

"Be the reasons what they may, all must confess that society approaches the topic of immortality with a new interest and spirit. Paganism is perishing. The old philosophy gave us images of the scythe, the skull and crossbones, caused the tomb to drip with horrors, taught men to darken the windows, to blacken the hearse, the house and the human body with plumes plucked from the wings of midnight. But the philosophy that pictures death as a monster, is itself death-struck and dying. Science, that once clipped the wings of faith, is now learning to soar and sing. If land is not yet sighted, we sail through a summer sea, midst drifting boughs whose leaves have not yet withered; the birds that fly overhead belong to climes near, though still unseen; the air, laden with perfume, foretells the continent that lies before and lures us on. Let us, with Lowell, confess that Death, once disguised as an executioner, has dropped the iron mask and stands revealed as an angel in disguise—God's seraph, come for man's release and convoy."

Presiding Bishop Calls Special Meeting of House of Bishops to Meet Next Month

A special meeting of the House of Bishops, to meet in Garden City, L. I., April 26, 27 and 28, has been called by the Rt. Rev. James De Wolf Perry, D.D., Presiding Bishop, at which a "grave economic situation will be considered not only in the light of immediate emergency, but with a view to reestablishment of the whole work of the Church upon foundations of greater security."

Coincident with this assembling of the Bishops of the Church from all parts of the United States, the National Council of the Church, its executive and administrative body will also meet at the same time in Garden City, Long Island, and joint meetings of the Bishops and Council will thus be made possible in connection with what has been described by Church leaders as a crisis in the affairs of the Communion.

At a meeting of the Council in New York last month, a deficit of $1,000,000 in the offerings for the $4,225,000 National Church budget for 1932, was disclosed. Drastic reductions totaling $600,000, the largest item of which was a 10 per cent cut in the salaries of the 3,500 workers of the Church, including the administrative staff at Church headquarters in New York, together with downward revisions in other work ordered by the Council, reduced the deficit to approximately $400,000.

Thereafter, the Council decided that no further cuts were possible in the budget authorized by General Convention of 1931, without abandonment of vital missionary work in various parts of the world, together with the distressing necessity of adding to the list of the unemployed.

After consideration of a resolution of the Council laying these facts before him, the Presiding Bishop issued an "Emergency Call" for the Garden City meeting of the House of Bishops. The resolution of the Council declared it to be their conviction "that the effort of our Church to assist society in the adjustment of its present difficulties, on the basis of truer Christian standards, will be impaired if we permit the life and work of the Church to be curtailed."

An appeal for additional offerings by the Church membership through the usual Church channels, to avert this curtailment, will be among the major matters considered at the Garden City conference. After reciting the conditions which the Church faces, the Presiding Bishop, in a statement to the Church says:

"At the meeting of the National Council just closed—perhaps the most significant since its establishment—we faced an unparalleled situation. In previous years the promises of the Church have been remarkably fulfilled, reaching almost 100 per cent of the pledges given, so that with faithful adherence to the "pay-as-you-go" plan the work undertaken has been carried through without deficit. This was not the case in 1931. Notwithstanding earnest and sacrificial efforts in many instances, promises were unfulfilled by a quarter of a million dollars. A deficit of that amount resulted.

Cathedral of the Incarnation, Garden City, Long Island, where the House of Bishops will meet in special session next month.

"We find also that the promises for 1932 as yet fall short by one million dollars of the amount needed to accomplish the work authorized by General Convention. The Council, therefore, faces a situation requiring earnest consideration, prompt action, and renewed effort on the part of all concerned. While adhering to the requirements of a balanced budget, we have sought to preserve the purposes which the General Convention undertook in preparing the budget.

"After three days of deliberation the Council has reached the following decision:

"(1) To wipe out the deficit of 1931 by applying to that purpose the undesignated legacies of $250,000 received in the same year.

"(2) To reduce the budget for 1932 by $600,000 beginning with a drastic curtailment of central expenses and making a cut of 10 per cent in all salaries, affecting three thousand in the Church Mission fields and more than one hundred at the Church Missions House.

"(3) To authorize this reduced budget for only the first six months of 1932, asking the Church for an additional $400,000 still needed to continue the work for the remaining six months even on a reduced basis.

"Thus we refer to all of our Church people the question whether they will enable us to carry the work through to the end of the year, or compel us to abandon whole missionary areas.

"The situation offers not only emergency, but great opportunity. I ask every loyal member of the Church to seek full information concerning the program which will be presented elsewhere, to consider seriously the great issues at stake, and to take part in the effort which will be organized within each Diocese for the restoration and adequate support of the Church's Mission at home and throughout the world.

"May we not convert the present difficulty into a stimulus for a great advance? Shall we not take this occasion to restore morale, through service and sacrifice, in parish, Diocese, and mission field, using all the resources within our power to set forward the work of building the Kingdom of God? Such is my hope and prayer."

Selection of Garden City for the meeting is a recognition of the hospitality of the Rt. Rev. Ernest M. Stires, Bishop of Long Island, who placed his Cathedral at Garden City at the disposal of the Church. All the arrangements for the joint gathering will be under the direction of the Very Rev. G. P. T. Sargent, Dean of the Cathedral. The session of the House of Bishops will be opened with a celebration of the Holy Communion in the Cathedral of the Incarnation on Tuesday morning, April 26th, at 10 o'clock. The celebration will be followed by quiet hours and meditations until 1.00 P. M. The opening business session will follow luncheon. Headquarters of the House of Bishops will be at the Garden City Hotel where, by arrangement of Bishop Stires, host to the gathering, the visiting Bishops will be housed.

FIVE DOLLAR EARNERS

Mrs. Walter Bowers of St. John's Church, Lansdowne, has once again issued a call for the enrolment of women who are eager to earn during Lent $5.00 for humanitarian purposes. It has been the custom for some years past for all those who join the ranks of earners to meet at a luncheon just after Easter to present their offerings and explain the ways and means by which they earned them.

Two officers of the Executive Committee of the Daughters of the King will be in the office of the Daughters of the King, Room 35, Church House, on Monday mornings and at other times by appointment, for interviews with the clergy who may be interested in the work of the Order.

TRINITY, SWARTHMORE, HAS OPENING SERVICE IN ITS NEW CHURCH BUILDING

The opening services at the new Church Building of Trinity Parish, Swarthmore, were held on Sunday, February 14th, with over 900 people present. There were celebrations of the Holy Communion at 8.00 and 11.00 A. M. The rector, the Rev. J. Jarden Guenther, was assisted by the Rev. Stephen D. Palmer, a retired priest of the Diocese of Alabama, and the Rev. John Doyle, of Philadelphia.

At 3.30 P. M. there was a Community Service. Dean Shreiner conveyed the good wishes of Bishop Taitt and of the Convocation. The Rev. John Ellery Tuttle, D.D., Litt.D., Pastor of the Swarthmore Presbyterian Church, brought a word of friendship and congratulation on behalf of the local Churches. The Prayers were read by the Rev. Allen Van Meter and a number of the clergy of the Diocese were present. The Benediction was pronounced by the Rev. H. A. F. Hoyt, D.D.

On Tuesday evening, February 9th, a Parish Fellowship Supper was served in the Assembly Room and 241 people sat down together.

Leon C. Palmer, General Secretary of the B. of St. A., is coöperating with the rector in the reorganization and development of the Church School. Mrs. Palmer has already brought the Primary Department, with its increased enrolment, to a high state of interest and efficiency.

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NEW CHURCH OF MESSIAH TO BE OPENED THIS MONTH

With the rapidly approaching completion of the new building of The Church of The Messiah, located at the intersection of the Roosevelt Boulevard and Large Street, the contractor has informed the Rector, Rev. W. O. Roome, Jr., that he can safely arrange to hold the formal opening services on Palm Sunday.

Upon the opening of the new church, the merger of the old Church of The Messiah, Port Richmond, with St. Matthew's Mission, Oxford Circle, will, in accordance with the diocesan plan, become effective, and the combined work become the Parish of The Church of The Messiah and be known as such.

The Memorial windows from the old Messiah Church have been installed in the new building, as will be the Altar and other Chancel furnishings. The Font and organ are also to be installed.

Definite plans for the formal opening services are not as yet complete. It is the hope of the Congregation that the Bishop may be able to designate some hour on Palm Sunday when he shall be able to be present to dedicate the building. If this hope may be realized, a service will be appointed for that hour. Due notice of the schedule of services will be given through the press.

The new building is very complete and one well adapted for the need of its combined use as church and parish house.

The upper story is to be used for church purposes only, and has a complete Chancel, with adjacent Sacristy. The seating capacity will be 250.

The basement is well equipped as a parish hall, including stage, two dressing rooms for use in presentation of dramatics, and a modern kitchen. The height of the ceiling was made suitable for basketball playing and other gymnasium activities.

There is a communicant list of 100 now connected with St. Matthew's Mission, which has been in existence the past three years in a rented store at 5317 Oxford Avenue, Frankford.

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HOLY APOSTLES FORMS A PARISH "CHURCH ARMY"

Representing as the newest, and probably potentially the most useful of all its parish organizations, Holy Apostles Church, 21st and Christian Streets, has organized a "Church Army" in the Parish.

The Army officers are: Colonel, Mr. George W. Jacobs; Adjutant, Mr. William G. Casner; Centurions: Mr. Alfred M. Gray, Mr. Frank McKay, Mr. Joseph Henry, Mr. William J. Austin, Mr. George Hill, Mrs. Frederick S. Fox, Mrs. Alfred M. Gray, Mrs. John Borden, Mrs. William Oberhuber, Miss Margaret Moore. In addition there are one hundred Captains.

In announcing the formation of the new Parish organization the Rector, Rev. George H. Toop, says: "all other organizations cover some one phase of our general church activity, but the Church Army is interested in all its activity. All other organizations include only a limited number of our members, but the Church Army aims to embrace all.

"The whole parish is divided up into groups of ten; over each group is a Captain; over ten Captains there is a Centurion; and over the ten Centurions there is a Colonel, aided by the Adjutant.

"The purpose of the Church Army is to accomplish by a close and intelligent organization of the whole parish membership all those various objects for which the Church itself exists.

"For instance, to try to bring to baptism the unbaptized, and to confirmation the unconfirmed; to try to have the whole membership attentive to attendance at church services and Sunday School sessions; to help the vestry in spreading generally and equitably the whole matter of financial support for the work of the parish and the Church at large; to do what may be done to strengthen the parish organizations; and to be constantly, unremittingly, earnestly, and intelligently at the task of evangelization, which is central to all the being of the Church, and at the heart of all her genius for self-exploitation.

"For 'I will make you fishers of men,' is still the challenging promise of Christ to His disciples.

"The Church Army is a thing splendidly right in itself.

"It remains only that it be worked with diligence and enthusiasm to provide results filled with good for the parish."

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NEW SUNDAY SCHOOL ASSOCIATION

The clergy of Eastern Delaware County, representing twenty-one parishes and missions, have taken steps to organize a Sunday School Association for the teachers, officers and clergy. A few of the Church Schools in this region have been connected with the Associations in West Philadelphia and on the Main Line, but the great majority of them found the meeting places in these Associations quite inaccessible for their teachers.

In response, therefore, to requests from the clergy of this area of Chester Convocation, a meeting was held in St. John the Evangelist's Church, Lansdowne, on Wednesday, January 27th, to consider the advisability of effecting an organization. At this meeting a committee on organization was appointed, consisting of the Revs. Charles E. Tuke, Howard W. Fulweiler, and Robert Bakewell Green. This committee held a meeting at the Church House on Monday, February 1st, and decided to send out a call for the first meeting of the Sunday School Association of Eastern Delaware County for Tuesday, May 17th, at St. Paul's Church, Chester. At that time, a nominating committee will offer the following report. For President: The Rev. Frederick A. Warden, Christ Church, Ridley Park; Vice-President: The Rev. Walter C. Pugh, St. Giles's Mission, Stonehurst; Secretary: Miss Anne Longstreth, Christ Church, Media; Treasurer: Miss Anna D. Burkart, St. John the Evangelist's Church, Lansdowne; Chairman of the Executive Committee: The Rev. Stanley V. Wilcox, St. Paul's Church, Chester.

DIOCESAN ALTAR GUILD

The President of the Altar Guild of the Diocese will be in the Chapel of the Church House on the Thursdays in Lent from 4.30 to 5.15 P. M., to confer with any one who may wish to discuss Altar Guilds and their work.

LIBRARY NOTICE

The Library Committee wishes to announce that during Lent there will be a special shelf for devotional reading in the Diocesan Library.

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut, 12.30 Daily)

March 1-5. Rev. Joseph Fort Newton, D.D., Litt.D., St. James Church, Philadelphia.

March 7-11. Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 12. Rev. Samuel Draper Ringrose, Rector, Church of the Resurrection, Mayfair.

March 14-18. Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

March 19. Rev. John R. Hart, Chaplain, Chapel of Transfiguration, University of Pennsylvania.

March 21-25. Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

March 26. Rev. Floyd W. Tomkins, Jr., Assistant Minister, Church of the Holy Trinity, Philadelphia.

BISHOP'S PRE-LENTEN DAY

Once in the year depths of meaning and heights of aspiration are commingled in the lives and shared in the brotherhood of the clergy of the Diocese. It is on the day of the Bishop's Pre-Lenten Service.

On Monday, February 8, this richness of the common spiritual life was fully evident. Fully two hundred of the Diocesan clergy met in the quiet of Holy Trinity Church for their corporate communion and to hear words of solemn counsel from their Ordinary.

Thereafter in the Church House they were the guests of Bishop Taitt at a luncheon. For the Lenten meditation which followed, the Bishop had asked the Rev. Dr. Addison A. Ewing, Professore of Homiletics at the Philadelphia Divinity School, to speak.

Dr. Ewing struck an unlooked for note in his thoughtful address, by pleading not for a rigorous Lenten discipline but for a joyous one. The fruit of the life lived by the Lord was far from ascetic and severe in the normal sense of the word, he said. Rather it was one in which joy abounded, the joy which is released when one divorces himself utterly from a concern with things and lives only to share a larger life with people.

Spreading the contagion of a joy so begotten, may be and is perhaps a revolutionary way of living through Lent. Much in the Master's attitudes is more revolutionary than Christians have taken into account. But His challenge is before us to decline or accept.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

March 1-3. Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity Church, Philadelphia.

March 4. Rev. Lewis G. Morris, D.D., Rector, Calvary Church, Germantown.

March 5. Rev. Orrin F. Judd, Haddon Heights, N. J.

March 7-8. Rev. W. A. R. Goodwin, D.D., Williamsburg, Va.

March 9-10. Rev. William J. Morton, D.D., Alexandria, Va.

March 11-12. Rev. C. A. Langston, Truro, Va.-Pohick, Va.

March 14-16. Rev. Louis W. Pitt, Rector, St. Mary's Church, Ardmore.

March 17-18. Rev. Charles E. Tuke, D.D., Rector, St. John the Evangelist, Lansdowne.

March 19. Rev. Francis B. Barnett, Rector, St. Andrew's Church, Yardley.

March 21. Rev. George H. Toop, D.D., Rector, Holy Apostles, Philadelphia.

March 22. Rev. J. R. Shryock, Ph.D., Rector, Grace Church, Philadelphia.

March 23. Rev. Richard T. Lyford, Rector, St. Asaph, Bala.

March 24-25. Rt. Rev. Hugh L. Burleson, D.D., New York, N. Y.

March 26. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Phila.

PRESENTATION SERVICES OF LENTEN OFFERINGS

Services for the presentation of the missionary offerings of the Church schools will be held on Sunday, May 8, 1932, in churches selected by the Deans of the six convocations.

The Commission on Church Schools has chosen the following hymns for use in connection with an impressive service being prepared after the plan of "Christ Child Talents," presented at the General Convention: "At Thy word, Lord Jesus" —Tune "Asaph" (Stubbs), N. H. 527; "O Saviour, precious Saviour"—N. H. 526, O. H. 444, Church Hymnal Revised Tune "Jesu, Delectissime" (McCartney); "Holy offerings, rich and rare"—N. H. 504, O. H. 478, Church Hymnal Revised 455; "Our Father, Thy dear Name doth show"—N. H. 499, Church Hymnal Revised 497.

It is hoped that the Church schools of the diocese will become familiar with the tunes in order that the singing at the services may be enthusiastic. Copies of the words of "At Thy word, Lord Jesus," may be obtained from Room 30, Church House.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

March 1-4. Rev. Joseph S. Loughran, A.B., St. Stephen's Church.

March 5. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

March 7-11. Rev. Lewis G. Morris, D.D., Rector, Calvary Church, Germantown, Pa.

March 12. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

March 14-18. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 19. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

March 21-22. Rev. D. Wilmot Gateson, Rector, Church of the Saviour, Philadelphia.

March 23-25. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's Church.

March 26. Rev. Robert O. Kevin, Ph.D., St. Stephen's Church.

HONOR CONFERRED ON BISHOP TAITT

We are all proud of our Bishop because of what he does for the Church, but we are doubly proud when those outside the Church realize his singular abilities and honor him accordingly. A recognition of this fact was made when, on February 4, he was elected President of the Board of Trustees of the Pennsylvania Military College, succeeding the late Dr. L. Webster Fox. Bishop Taitt has been a member of the Board for over thirty years and for the last ten years has been its Vice-President.

The Pennsylvania Military College is over a century old, with a record second to none in the United States. It annually receives from the United States Government the very highest award. It specializes in Civil and Mechanical Engineering, Chemistry, and Architecture; and it also has a remarkable course in English. It has sent into business life hosts of men who have risen to the top of their profession. While it is a military college of the highest rank, its purpose is not to train men as professional soldiers, but rather to fit them for that work should their country need them, and to give them the splendid discipline and well-rounded life that a military college affords. There are on the Board of Trustees men of outstanding business and professional ability. The late John Wanamaker was President for many years and held this office until his death.

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Thirteenth Street below Spruce

Fifth Consecutive Series of Impressive Services with Distinguished Preachers

THE undertaking entered upon five years ago, in the form of the Diocesan Preaching Mission, is being continued this year in Lent, when two Bishops and four clergy, each from a different city and Diocese, comprise the series of speakers on Thursday evenings, at eight o'clock, in the Church of St. Luke and The Epiphany.

This venture was at first a part of the Bishops' Crusade; but it has outgrown that name and now has become a recognized activity of the whole Diocese. It is continuing this year as last under the auspices and with the sanction of the Diocesan Commission on Evangelism. The Schedule of Dates and Names of Visiting Preachers for the remaining Thursday evenings follows:

SCHEDULE—*Thursdays in Lent, 8 P. M.*

March 3rd
Rt. Rev. Robert E. L. Strider, D.D.
Bishop Coadjutor, West Virginia

March 10th
Rev. Bernard Iddings Bell, D.D.
Warden, St. Stephen's College, N. Y.

March 17th
Rt. Rev. Charles Edward Woodcock, D.D.
Bishop of Kentucky

The success of these services throughout the years they have been held in the past has been abundantly evidenced by the large attendance and the growing interest on the part of the people from far-scattered districts of the Diocese who have foregathered at this centrally located city church. The place is easy of access; the building is spacious, seating twelve hundred people: congregations have ranged anywhere from six hundred to twelve hundred, depending at times on the clemency of the weather, the advancing dates of the Lenten weeks or the personnel of the preachers.

Defraying all expenses of heating, lighting, printing, advertising and special fees to secure the best preachers available has been the particular contribution of the Rector of this Parish and his Vestry, toward Diocesan Observance of Lent.

These services in no way interfere with or take the place of ordinary parochial services at the customary hours in particular parishes, nor yet with the series of popular Noon-day Services in other churches and at the Garrick Theatre. They are rather a supplement to these, dates being arranged as far as possible so that some or all of these preachers may be secured for that evening hour of the same week that they are best known while here preaching at noon-day and other engagements.

A double male quartette of St. Luke and Epiphany Choir, accompanying the new organ, leads the congregational singing of three or four rousing hymns. Ample time is allowed the speaker. Dr. Steele has protested from the beginning against any offering being taken; so that the whole period, being compressed within about an hour, has been characterized by a deep sense of devotion. Each year an interesting number of people have come to feel the uplift and inspiration of so large a company of our church people and others who thus participate together and listen to such outstanding preachers.

The names on the Schedule are so familiar and their oratorical gifts so well known and appreciated that little comment is needed. During the past month the preachers were the Rev. ZeBarney T. Phillips, D.D., of Epiphany Parish, Washington, D. C.; the Rev. J. Howard Melish, D.D., Rector of Holy Trinity Parish, Brooklyn, N. Y., and the Rev. Granville M. Williams, S. T. D., Rector of St. Mary the Virgin, N.Y.

Bishop Strider who speaks on March 3rd, comes to us this year for the first time in this capacity; but at the Noon-day Services at the Garrick Theatre he has been a familiar figure in recent years, as well as at individual parishes in this city, where he has conducted quiet days, retreats and parochial missions.

Dr. Bernard Iddings Bell repeats his visit of last year and is quite as well known to Philadelphia through his magazine writing and mystical preaching as his success is known in the Wardenship of St. Stephen's College, Annandale, New York.

Bishop Woodcock has his own familiar place, as closing speaker of the series, which he has held for the past five years and his Thursday evening, like one or two of these above, is that of the week that he likewise is preacher at the Garrick Theatre this year for the twenty-fifth consecutive Lent.

These services are conducted as heretofore under the auspices of the Diocesan Commission on Evangelism. Members of the Commission are: Rev. J. K. Shryock, Rev. Floyd W. Tomkins, Rev. L. N. Caley, Rev. Charles E. Eder, Mr. Leon C. Palmer, Mr. George Randall, and Mrs. Charles H. Arndt.

The Church News

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GALILEE MISSION

The thirty-fifth annual report of the Galilee Mission, which has just been published, ought to be read by every member of the Episcopal Church in the Diocese: it is as interesting as a good novel and as inspiring as a military march. Indeed one is so stirred after reading it that he too feels like going down and joining the victorious march of the Christian soldiers who are attacking poverty, vice, and crime in their very citadel in the tenderloin of Philadelphia.

We commend it especially to all who are discouraged about the Church's future in this miserable and naughty world, who think it is failing in its mission and is unable to work miracles any longer. Here they will find a record of thirty-five years of miraculous deliverances from the power of sin, a modern Acts of the Apostles, which lacks only the pen of a great writer to make it a "best seller" among Christian people.

It is a pity the work of the Mission is not better known, and that no such writer has utilized the material he could gather there for a story; for within its walls, men have passed through emotional experiences that Æschylus would have loved to dramatize, and that Shakespeare would have seized with eagerness for a play. There were heroes before Agamemnon, but no Homer to perpetuate their fame; and there have been charges as brave as that of the six-hundredt a Balaklava, but no Tennyson to sing their glory. So if there seems to be any more remarkable rescue work than that of the Galilee Mission, it is only because there is no Vachel Lindsay to sing of the Galilee or Harold Bigbie to portray it.

We extend our heartiest congratulations to the Superintendent, the Chaplain and all other workers at the Mission; and above all to Dr. Caley the founder, and to Mr. Bonsall, the only other surviving member of the original Board of Directors. To them we owe it that, though the welfare work has grown to magnificient proportions, they have never allowed it to overshadow the religious. In days not long past when the tendency among our Social Service groups was, in Professor Irving Babbit's phrase, "to reduce religion to a phase of the tenement-house question," they ever kept in the foreground the preaching of the Gospel of Christ as "the power of God unto salvation to everyone that believeth." And time has justified the faith which directed them to make their small beginnings in a store on Callowhill Street thirty-five years ago. We should be proud of the work they then undertook and have carried on so faithfully all these years at 823 Vine Street.

HYMNS

Beginning with this issue, Mr. Harold W. Gilbert, organist and choirmaster of Old St. Peter's Church, will contribute to The Church News a series of articles on Church Music. They will be written in such a style that they can be understood not only by professional musicians, but also by all who are interested in improving the singing in our churches. Very appropriately Mr. Gilbert has something to say about hymns; for of all ways of praising God in the sanctuary, they are the most important, because in them the voice of all the people ascends to the throne of the Eternal. It is not without significance that the ancient Jewish Service Book, which we call the Psalter, closes in Psalm 150 with an enumeration of the ways by which man should praise God—with a bugle-blast, with the lute and lyre, with the drum and dance, with strings and flute, with resounding cymbals, and with the clash of cymbals—and as a climax adds, "Let everything that breathes praise the Lord! Hallalujah." This refers, we suppose, among other things, to congregational singing.

If Mr. Gilbert can improve the singing of hymns in our churches he will deserve our undying gratitude, for in many of them it is now woefully weak. And unfortunately this condition is not always the fault of the congregation, but rather of the clergy and choirmasters; for many organists either do not know how, or else will not, play hymns in such a way as to encourage the congregation to sing. If the average male church-goer were asked his opinion, he would undoubtedly say that in most of our morning services there are not enough familiar hymns used, and that some of the tunes, while good musically, are not melodious and singable.

Looking at this matter of congregational singing from the point of view of God in Heaven—editors being infallible have that privilege—we must say, in Browning's words, that the Almighty often "misses his little human praise"; for though our choirs be filled with angels, God will be deprived of his rightful due of praise unless the congregation is allowed to sing also. It is a serious offence to hinder them in any way or under any pretext.

THE CHURCH AND PEACE

It is sincerely to be hoped that in every parish the teachers in the Sunday School, the clergy in the pulpit, and every one entrusted with leadership in any organization, are giving the World Disarmament Conference a place in their prayers and their teaching, for its success depends largely upon the support of the intelligent public-opinion and the fervent prayers of Christian people.

It is almost unthinkable that it should fail; and it would be Satanically ironical if it should fail through the indifference of those who profess to be followers of the Christ who, almost as his last bequest, said, "A new commandment give I unto you, that you love one another." We are convinced that a peace program is practicable, and that disarmament is one of the essential parts of any such program. Seldom in her history has the Church had such an opportunity to be faithful to the heart's desire of her founder that there might be peace upon earth as she has in supporting the Disarmament Conference.

We hope that every parish will do its part in converting the infidels among us who dare to say, "You can't change human nature! There always has been war; there always will be war." What a sin against the Holy Spirit to leave God out of their reckoning, and to deny that His Spirit is working among us changing human nature everyday! Sunday School classes, Young Peoples' Fellowships, Study Groups, Bible Classes, Guilds, Men's Clubs, and every other organization in our parishes should give some time to the study of the problem of peace, and the plans for disarmament. If they will only study its history and see how young the modern movement for disarmament is—it began in 1898 at the first Hague Conference—and learn also how much has been accomplished in that short time, they will be filled with hope for its future and a strong desire to share in its success.

THE MANAGING EDITOR RETURNS

The return of Mr. Samuel Warnock as Managing Editor of THE CHURCH NEWS, after an absence of fourteen months in the Episcopal Hospital, is a source of joy not only to those who are associated with him in the office, but also to those of our readers who know that the paper has been built up to its present standard of excellence almost entirely by his efforts. Though modesty keeps him in the background, Mr. Warnock *is* THE CHURCH NEWS: He and his secretary gather the news—an extremely difficult job where every parish seems to fear to let its work be known; he arranges it, writes or rewrites many of the articles, even suggests the subjects of the editorials, except this one which we are slipping in on him—and does everything else which an editor ought to do for his paper's health.

His recovery has been marvelous. Some say it was nothing less than a miraculous answer to the prayers of his many friends. Under God, it was due to the skill of the doctors and the care of the nurses in the Episcopal Hospital. We who rejoice in his restoration pay our sincerest tribute to the unselfish devotion of the physicians who labored so faithfully these many months to save his life and to restore him to us again. During most of his absence, his work has been done most efficiently by the Executive Secretary of the Diocese, Rev. A. R. Van Meter.

Convocation Meetings

WEST PHILA. CONVOCATION

I have been asked to make a report in 500 words of the meeting of the West Philadelphia Convocation at St. Philip's Church on February 4th. In order to keep within sight of this limit, I must confine myself to a bare summary of the program which consisted of separate business sessions of the Convocation and the Woman's Aid, the dinner of more than 100 delegates and the Service in the Church at eight o'clock.

Woman's Aid: Among the matters discussed were a Convocation luncheon in the near future and a garden party in the spring. It is probable that both these undertakings will be carried out, the financial proceeds to be applied to the final payment on the Convocation pledge to the Bishop's Campaign Fund and to work in the Convocation. Among the reports made was an interesting one, presented by Mrs. Loving, of the work done by the Social Service Committee. The meeting was notable for the interest and enthusiasm displayed.

The Convocation. The more important matters presented at the business session were the following:

1. A well-presented report of the special committee to make repairs to St. Cyprian's Mission. The Rev. Mr. Taylor, assisted by Mr. H. H. Lineaweaver, and members of the Woman's Aid, had arranged for repairs to the roof and windows, painting of the exterior of the building, and the installation of a new heating plant, the cost of these repairs, $250, being met by contributions from certain parishes—Epiphany, Sherwood, St. Paul's, Overbrook; Church of the Saviour, Chapel of the Mediator, and Church of the Atonement; a fine contribution of $50 from the Young People's Fellowship of the Convocation, and the balance from the Dean's Contingent Fund. The congregation at St. Cyprian's has been much encouraged by this help and the members there are planning to build a fence about the property and also to lay a concrete walk.

In connection with the work of the committee, Mr. Taylor had directed a survey of the whole Elmwood section. The results of this survey were indicated on a very well-planned diagram, which showed that the present Mission building is in a central position with respect to the colored people of the section.

2. A resolution was passed urging the re-opening for our own work of the old building of St. Monica's Mission on Woodland Avenue.

3. Archdeacon Bullitt made a brief statement showing the great progress being made in the newly established mission of St. Francis of Assisi. On February 18th, the Rev. Mr. Scarinci, Missionary in charge, will present a class of more than 60 persons to the Bishop for Confirmation and Reception.

4. The meeting approved the action of the Missionary Committee in adding the Rev. Mr. Taylor and Mr. H. H. Lineaweaver to the committee.

5. A suggestion, which was well received, that groups of parishes in the Convocation make themselves more or less responsible for the respective Missions in a friendly way. This suggestion will probably be put into effect in the near future.

A delicious dinner was served in the Parish House. The delegates expressed their warm appreciation of the gracious and generous hospitality of the Rector, Vestry, and Ladies of St. Philip's Parish. Following the dinner, brief reports were

made by the Missionaries. Every report was a highly encouraging one. The Rev. Mr. Holly announced, that he had sent to the Bishop his resignation as Missionary at St. Cyprian's to take effect March 1st. Mr. Holly plans to return to his home in Haiti.

Following the dinner, a Devotional Service was held in the Church, led by Dr. Tomkins. In spite of the bad weather, more than 150 persons were in the congregation. They were deeply moved by the simple but profound address of the dearly loved Rector of Holy Trinity Church.

The next meeting of the Convocation will be held at the Church of the Atonement in May.

In connection with the survey of the population of the Elmwood section, figures compiled by the Dean from the 1930 census for all six wards of West Philadelphia, were presented, as follows:

In the ten years, 1920–30, the total population of West Philadelphia had increased from 359,601 to 411,636, an increase of 14 per cent, twice the general increase in the whole city of 7 per cent. In the same period the colored population of West Philadelphia had increased from 23,217 to 51,281, or 120 per cent. By far the larger part of this increase had taken place in the three wards north of Market Street where the rate of increase over 1920 was 159 per cent. From the standpoint of the Convocation, one of the significant facts was that our equipment for work among the colored people stands practically where it stood in 1920. St. Monica's has been moved to much better buildings north of Market Street, but the work at old St. Monica's Mission has been abandoned, though the colored population in the neighborhood has increased. When this fact was pointed out, the resolution referred to above was passed, calling for resumption of our work on Woodland Avenue.

J. M. Collins,
Dean.

SOUTH PHILADELPHIA CONVOCATION

"Stop worrying about the things we can't help," was the advice of Bishop Beecher of Western Nebraska, to the annual meeting of the South Philadelphia Convocation at All Saints' Church, 11th Street and Snyder Avenue, on February 15.

"It is time to be joyful," continued the Bishop, "for he who has not learned to be happy when he is denied is never really happy. The real value of the Church resides in its human beings, and I believe in the practical power of friendship to bring us back to God. We must talk about material values but let us go beyond them. The main interest of the Church is not in the money it needs with which to carry on its work, but in the people it desires to help.

"The Missionary spirit cannot be defined. We can know what it is only as we see it in action. It is this spirit in Pennsylvania which has Nebraska mystified. The Advance-Work of this Diocese is putting new life in the West."

Bishop Taitt pointed out to the delegates that the financial condition in our work is not peculiar to our Church. The parishes have been asked to state their "expections" for the coming year in the midst of deepest depression. Naturally every parish is playing safe by giving minimum statements. He expressed hope the churches will do much better than they anticipate.

"Pennsylvania," he added, "gave 87 per cent of the amount requested by the National Council the Bishop stated. While I would like to pay the entire amount, there is need for the other dioceses to come up to the standard which we have set. I was told by the members of the National Council that we in the East could raise money better than those in the West, because we have traditions. But if the West doesn't make a start, they never will have those traditions. The total expectation for Chicago, which is larger than our own city, is only $60,000."

The new Dean, the Very Rev. John E. Hill, was greeted by an unusually large number of delegates.

The Rev. Victor Holly announced to the Convocation that he had resigned his position as missionary in charge of Holy Spirit Mission. For two years he has faithfully served the small congregation which has been housed in All Saints' Church. The Convocation expressed its appreciation of the work of Mr. Holly. He is returning to his native land of Haiti.

DIOCESE ASKED TO SEND MORE VOLUNTEER WORKERS INTO DOMESTIC FIELDS

For the past two summers, the Diocese of Pennsylvania has sent volunteer workers into the Domestic Field, where they have rendered excellent service. In fact, so valuable has their work been, that the Diocese has been urged to send additional volunteers this year. Summer is the time when isolated families and communities can be reached, and children and adults given the benefits of education and the Services of the Church, who, during the remainder of the year are deprived of such opportunities. The volunteer fills a much-needed place on a missionary's staff which, without assistance, would be unable to take on heavy additional work during the summer months.

The problem this year lies in the fact that the missions have had their appropriations from the National Council so drastically cut that they cannot afford so much as to provide board for a volunteer worker for two months. Herein lies a great challenge. The volunteers are to be had (although it is not yet too late to send in applications) and it would seem a sad waste of man-power and of golden opportunity if these volunteers could not be placed in the Field where their services are so eagerly sought and urgently needed, especially this year when so much of the work will, in all probability, have to be curtailed.

The Committee on Summer Volunteer Work, acting under the Field Department of the Diocese, will be glad to communicate with anyone interested in furthering this work, and may be addressed care of Miss E. Martyn George at the Church House.

QUIET DAY AT ST. LUKE'S, NEWTOWN

A Quiet Day for the women of the different branches of the Woman's Auxiliary of the churches and chapels in Bucks County and the immediate neighboring parishes was conducted by Bishop Taitt in St. Luke's Church, Newtown, on Tuesday, February 16. The Quiet Day was sponsored by St. Luke's branch of the Auxiliary. It was well attended. There were representatives of All Saints, Torresdale; The Redeemer, Andalusia; The Incarnation, Morrisville; St. Andrew's, Yardley; St. James, Langhorne; Trinity, Solebury; St. Philip's, New Hope; St. Wilfrid's, Dolington; St. James, Bristol, and St. Luke's Newtown, present. Also in attendance were the following rectors: Rev. Francis Barnett of Yardley; Rev. Seaver Holden of Morrisville; Rev. Waldo Parker of Langhorne.

The Quiet Day began with the Celebration of the Holy Communion at 10.30 A. M., the Bishop being the Celebrant, the Rev. Waldo Parker, the Epistoler, and the Rev. Amos Goddard, Rector of St. Luke's, Gospeller, and was followed by a series of four meditations based upon the Text, St. John 3: 16."

"I am happy all the time," writes the Rev. Newton Liu, a Chinese priest in Wuchang, China. "Except," he adds, "when I see refugees with nothing to eat and nothing to keep them warm enough and too many deaths in one family, and some sinners refusing to repent!"

Our young men and women need practical individual guidance more than they need the stimulus of eloquent sermons.—Bishop Perry.

WANTED

Six second-hand pews are needed by the Seamen's Church Institute. Kindly apply to the Rev. Percy R. Stockman, 201 Walnut Street.

CONFIRMATION APPOINTMENTS FOR MARCH AND APRIL

March 2.—Wednesday.
Evg.—Sherwood, Epiphany, the Bishop.

March 3.—Thursday.
Evg.—Norwood, St. Stephen, the Bishop.

March 4.—Friday.
Evg.—Essington, St. John, the Bishop.

March 6.—IV Sunday in Lent.
A. M.—Phila., Holy Apostles, the Bishop.
P. M.—Kensington, Good Shepherd, the Bishop.
Evg.—Phila., St. Simon Cyrenian, the Bishop.

March 8.—Tuesday.
Evg.—Phila., St. Ambrose, the Bishop.

March 9.—Wednesday.
Evg.—Ridley Park, Christ, the Bishop.

March 11.—Friday.
Evg.—Kingsessing, St. James, the Bishop.

March 13.—V Sunday in Lent.
A. M.—Phila., St. Stephen, the Bishop.
P. M.—Phila., St. Luke and The Epiphany, the Bishop.
Evg.—Phila., Atonement, the Bishop.

March 16.—Wednesday.
Evg.—Phila., Grace, the Bishop.

March 17.—Thursday.
Evg.—Phila., Holy Comforter Chapel, the Bishop.

March 18.—Friday.
Evg.—Rosemont, Good Shepherd, the Bishop.

March 19.—Saturday.
P. M.—Wayne, St. Mary, the Bishop.

March 20.—Sunday next before Easter.
A. M.—Phila., St. Peter, the Bishop.
P. M.—Bryn Mawr, Redeemer, the Bishop.
Evg.—Phila., Resurrection, the Bishop.

March 22.—Tuesday.
Evg.—Darby, All Saints, the Bishop.

March 23.—Wednesday.
Evg.—Phila., Holy Trinity, the Bishop.

March 24.—Thursday.
Evg.—Germantown, Christ, the Bishop.

March 26.—Easter Even.
P. M.—Phila., St. Mark, the Bishop.

March 27.—Easter Day.
A. M.—Phila., Christ, the Bishop.
P. M.—Phila., Gloria Dei, the Bishop.
Evg.—Phila., The Saviour, the Bishop.

April 3.—I Sunday after Easter.
A. M.—Ardmore, St. Mary, the Bishop.
P. M.—West Chester, Ascension, the Bishop.
Evg.—Aronomink, Holy Comforter, the Bishop.

April 8.—Friday.
Evg.—Prospect Park, St. James, the Bishop.

April 10.—II Sunday after Easter.
A. M.—Phila., All Saints, Moyamensing, the Bishop.
P. M.—Springfield, Redeemer, the Bishop.
Evg.—Phila., St. Stephen, Wissahickon, the Bishop.

April 13.—Wednesday.
Evg.—Highland Park, Holy Sacrament, the Bishop.

April 15.—Friday.
Evg.—Collingdale, Trinity, the Bishop.

April 17.—III Sunday after Easter.
A. M.—Cynwyd, St. John, the Bishop.
P. M.—Bala, St. Asaph, the Bishop.

April 20.—Wednesday.
Evg.—Bristol, St. James, the Bishop.

April 22.—Friday.
Evg.—Drexel Hill, Incarnation, the Bishop.

April 24.—IV Sunday after Easter.
A. M.—Swarthmore, Trinity, the Bishop.
Evg.—Yeadon, St. Michael, the Bishop.

April 27.—Wednesday.
Evg.—Morton, Atonement, the Bishop.

April 29.—Friday.
Evg.—Gulph Mills, Trinity, the Bishop.

The Proposed Merger of St. James and Holy Trinity

In relation to the proposal for merging St. James Church, 22nd and Walnut Streets, and Holy Trinity Church, 19th and Walnut Streets, the following statement has been issued to the people of both congregations:

"There is every reason for placing before our people the exact position of the proposal to merge the work of St. James' and Holy Trinity.

"What has happened so far is this:

"(1) Dr. Tomkins, Dr. Newton, and Dr. Mockridge agreed that it would be for the best interests of the Church if a way could be found for bringing St. James's and Holy Trinity together.

"(2) An informal meeting of the Vestrymen of the two Churches was held and the subject discussed generally.

"(3) A Committee consisting of the three clergy and three Vestrymen from each Church was appointed to study the question and, if possible, to devise a plan

"(4) The Committee did as it was asked and reported to a second informal meeting of both Vestries.

(*a*) that it favored the consolidation in principle.

(*b*) that it had devised a plan which it recommended to the consideration of each Vestry separately.

"(5) The two Vestries are considering the subject in detail and with great care.

"It will readily be understood that in so far reaching a plan there are many issues of great importance to be met, and that full time must be taken to deal with them before *any* decision can be reached. Meantime, and of course without prejudice to the discussions now proceeding, it has seemed to the clergy that it would be in every way a good thing to arrange for the holding of most of the Lenten services in common. They believe that even if there were no pending negotiations such a community of worship and work for the season of Lent will do good and be worth while. They believe, further, that in view of the negotiations such a united Lent will help in various ways to test the practicability of common worship. And, or course, they feel that in having the two congregations join in the devotions of the Lenten season there will be great gain in the 'fellowship of kindred minds.' A special Lenten card for the united services is being prepared.

FLOYD W. TOMKINS,
JOHN MOCKRIDGE,
JOSEPH FORT NEWTON."

The clergy of both parishes have arranged that, during the season of Lent, most of the Lent services of both churches will be held as united services at Holy Trinity.

The services to be so held are listed below. All other services are as usual at each church.

Sunday

(The Sunday morning services will be held as usual at each church.)

4.00 P. M.—Choral Evening Prayer and Sermon.
Preacher: Rev. Joseph Fort Newton, D.D., Litt.D.

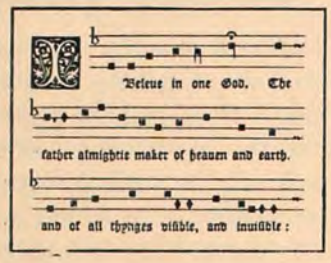
8.00 P. M.—Service and Sermon with after-meeting.
Preacher: Rev. Floyd W. Tomkins, S.T.D.

Weekdays

7.30 A. M.—Daily, Holy Communion.
9.00 A. M.—Daily, Morning Prayer.
12.05 P. M.—Except Saturday, Midday Service.
5.00 P. M.—Daily, Evening Prayer with Short Address.

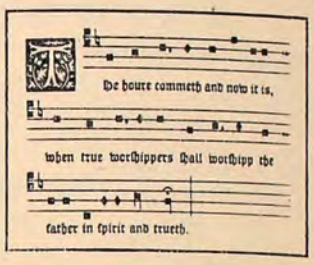
POSITION WANTED

Position as sexton or janitor wanted by a churchman who has had twenty years experience. West Philadelphia or Main Line district preferred. References. Address: "The Church News," 1016 Arch Street, Philadelphia, Pa.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



Concerning Hymns

[This is the first of a series of articles under the direction of Mr. Gilbert intended to bring to the attention of our church people the many questions that have to be met and solved by the parish priest and his choirmaster, and to enlist the coöperation of congregations in the efforts being made to raise musical standards in Church Worship.— ED.]

Hymn singing is a part of the service that belongs to the congregation, and it should be considered from that point of view. A great deal has been written in late years about congregational singing, and, of course, hymn singing in particular. The subject has to be approached from two sides—that of the words, and that of the music. A full discussion of either would be beyond the scope of this article, but we may scratch the surface a little.

Regarding words, there is the difficulty of getting a satisfactory translation of a hymn written in a foreign language—one that meets the demands of poetry as well as of faithful translation. When these demands are satisfied there may still be something lacking to make the hymn digestible for a present-day congregation. Many of our translated hymns date from the earlier centuries of the Christian era, and were written by members of monastic communities whose aspirations and outlook upon life were quite different from our own. Do we mean what we say when we express a longing after the future life and a weariness with the world? Can a congregation of normal, happy men and women sing such words with sincerity? And what strange nourishment for Sunday School children!

Some hymns are suited to the use of large congregations, so general is the application of their words, while others are quite unlikely to express the feeling of more than a few at any one moment.

The imagery employed by some hymnists quite obscures the meaning unless one takes time to think it through, which probably few people do. What ideas convey themselves to the mind of the worshipper as he sings stanza three of Hymn 512 ("For thee, O dear, dear country")?

And so one could multiply the questions that arise with regard to the words of hymns. The matter has been treated in a thorough manner by the late Dr. Louis F. Banson, in his book, "The Hymnody of the Christian Church" (Westminster Press, 1927). It would repay any clergyman or choirmaster to read this book carefully. Having done so, he would probably find himself eager to search further into the whole subject of hymnology, to discover the influences and movements that lay behind the composition of the many ancient hymns we sing season after season. With many of us, our appraisement of hymns is limited to our likes and dislikes, which in turn are largely influenced by the tunes we associate with them. This is not the way to judge a hymn, of course. Few hymns are sung to the tunes written especially for them, and in many cases good sets of words have been spoiled by being wedded to trifling or otherwise unsuitable tunes. Our Hymnal abounds with such misfits, although it is by no means exceptional in this regard.

In judging a tune, we must keep in mind the congregation, not the choir. Not a few musicians have tried to define a good congregational tune, but exceptions to rules are so numerous that such definitions, when too precise, are unsatisfactory. Certain general principles, however, may be laid down.

(1) The range of the melody must be limited. Melodies that extend much beyond the limits of an octave become difficult for a body of untrained singers in which basses and baritones make up the main portion of the men's voices. The tune "Patmos," Hymn 542 ("I heard a sound of voices"), has this fault.

(2) Tunes should not be pitched too high. This may be corrected by transposing the accompaniment, but it is not easy to do this at sight. "Regent Square," Hymn 80 ("Angels from the realms of glory"), is often printed in the key of C, which makes it too high for congregational use. In this connection it is interesting to note that "The New Hymnal," in its successive editions, varies the keys of this and other tunes for this very reason.

(3) Melodies should not be monotonous. Monotony may result from too much repetition of a single note or from the frequent recurrence of a given rhythm. "Merrial," Hymn 365 ("Now the day is over"), illustrates the too-frequent repitition of single notes, while the tune "Galilee," Hymn 268 ("Jesus calls us; o'er the tumult"), is an instance of monotony of rhythm.

(4) A melody should not depend upon accompanying harmonies for its interest. This fault may be found with "Seymour," Hymn 19 ("Softly now the light of day").

In laying down these principles we are assuming that congregational singing is unisonal. Exceptions to this rule are few in this country.

There are also interesting differences in musical style which lend variety and contrast to hymns tunes. Due regard for these differences, when choosing the hymns for a service, will contribute much to a congregation's interest in hymn-singing. Pace is largely controlled by style in musical composition, and hymn tunes offer no exception to this principle. The German Chorale needs broad, majestic tempo. The Psalm-tune should not be sung rapidly, and should relax its tempo at the beginnings and endings of lines. The modern hymn tune is usually more animated. Plainsong tunes move along with lightness and evenness. They are intentionally unemotional, and are capable of creating an atmosphere of calm, convincing devotion.

And so, we have scanned the subject very hastily. We shall resume the discussion next month.

CHOOSING THE ANTHEM

A printed program for the Easter morning service in a fashionable church (not in this diocese) announced an Introit Anthem beginning as follows:

Easter blessing on our ovens,
  On our pots and pans,
Easter blessings on our kitchen,
  On our churns and cans,
Guard our dairy all the year long,
  Guard our butter jar,
Bless our bread-board, fire, and shovel,
  Touch our samovar.
    etc., etc.
—Russian Easter Priest's Blessing.

Evidently, the person who chooses the anthems in that parish seeks for musical novelties rather than uplifting words. Perhaps this case is a little extreme, but is it not true that insufficient attention to appropriateness of anthem words is the rule rather than the exception? Thoughtful planning is an essential part

of a choirmaster's duties. There is much more to the choosing of anthems than a culling from the library catalogue such anthems as the choir knows fairly well. The seasons of the Christian Year, in a broad way, are a safe guide in the choice of music, but each Sunday in the year has its own definite teaching, indicated by the Collects, Epistles and Gospels. No better guide is available to the choirmaster, therefore, than the Prayer Book. Those entrusted with the choice of music should give this matter thoughtful attention.

The objection may be made that the choir library is insufficiently large to allow of such a plan being followed. This being the case, such additions as are made to the choir repertoire from time to time could take into account the needs that this scheme calls for, so that in course of time the entire Church year could be provided for.

It does not follow, however, that suitable words make a suitable anthem. An appropriate set of words can be set to undignified, irreverent music quite as easily as to inspiring, worthy music. It is to be hoped that no church musician would voluntarily choose a cheap musical morsel for a church service simply because the words suited, or because the music could easily be learned by the choir. And just as earnestly it is to be hoped that no rector would impose such restrictions upon his choirmaster as would necessitate the substitution of inferior music for the products of sound musicianship. The responsibility is two-fold. The rector should uphold his choirmaster in raising musical standards, and the choirmaster should make it his business to discover the best and most appropriate anthems for every occasion.

The anthems suggested below have been chosen for appropriateness of words and soundness of musical treatment. Nothing difficult has been included. They would make a worthy addition to the library of any choir.

Easter Day

"Hallelujah! Christ is risen" (Novello), Bruce Steane.

Contains a short solo for Tenor or Soprano.

"A joyous Easter song" (H. W. Gray), Arranged by C. Dickinson.

Soprano and tenor duet, with chorus supplying antiphonal effects. The musical theme is based on the tune to "Ye watchers and ye holy ones."

2nd Sunday after Easter

"The Lord is my Shepherd," G. A. MacFarren.

3rd Sunday after Easter

"God be in my head" (Novello), Walford Davies.

4th Sunday after Easter

"I will not leave you comfortless" (Novello), Bruce Steane.

5th Sunday after Easter

"Let not your heart be troubled" (Novello), Myles B. Foster.

Ascensiontide

"Lift up your heads" (Novello), S. Coleridge-Taylor.

Whitsunday

"O for a closer walk with God" (Stainer and Bell), C. V. Stanford.

APPROVES CHURCH MUSIC DEPARTMENT

Editor, THE CHURCH NEWS:

I indorse all that is said by Mr. Harold W. Gilbert under the caption, "Church Music," in your January issue.

There can be no doubt that if the proper measures are taken standards can be raised, and that, too, without opposition.

I have felt that even in churches where both the selection and the performance of music leave nothing to be desired, more could be done to inform and instruct the congregation. Of course, the primary business of the church is not instruction in music. But neither is it the cultivation of a fine prose style or of an understanding of beauty in architecture, painting, and other arts. Nevertheless, the church has in the past provided all these incidentally, as a means to a greater end. Bad music is debasing—just as much so as would be a liturgy written in trivial, vulgar English.

One big problem to be worked out is the greater participation of the congregation in the music. This does not mean necessarily—although it may in many instances—that a larger share of the music should be rendered by the congregation than is at present the case, but that the share now allotted to the congregation should be used and well used.

A great deal could be said on the whole subject which Mr. Gilbert has raised, but he has wisely contented himself with pointing out the means of progress. I earnestly hope that THE CHURCH NEWS may see its way to follow his suggestions.

Faithfully yours, SPENCER ERVIN.

Male Choir of Church of Our Saviour, Jenkintown

There are not many male choirs that can boast a personnel all members of which have sung in the same organization since childhood. What a happy solution this is to the problem of an adequate men's section, and what a compliment to a parish, its rector, and its choirmaster. Could anything contribute more to the *esprit de corps* of a choir than to have every alto, tenor and bass a product of its own schooling, thoroughly familiar with parish traditions, and eager to uphold an established reputation?

Such a choir as we have described is that of the Church of Our Saviour,

Jenkintown. The rector, Dr. William B. Beach, is justly proud of this important parish organization. Its history goes back many years. Several of the basses have completed 25 years of continuous service. The organist and choirmaster, Mr. Harold W. Stout, has been directing this body of singers for the past 9 years. His organization numbers over 60 voices, not including 10 probationers (ages 6 to 9) who do not sing on Sundays.

The repertoire includes many of the larger works of the well-known church composers. A few months ago the choir sang Mendelssohn's "Hymn of Praise."

As is customary in many parishes, the boys are treated each summer to a ten-days outing, which is financed chiefly by an annual concert of secular music sung by the choir.

Although Mr. Stout mentions only one full choir rehearsal weekly, held on Thursday evening, and over by 9 o'clock (!), he occasionally has a men's rehearsal *after* a Sunday evening service. That indicates enthusiasm!

The soloists of this excellent organization are as follows: Soprano, Masters William Schindgall and Samuel Montgomery; Alto, Master Robert Godsall; Tenor, Mr. John A. Waldis, Jr.; Bass, Mr. Robert W. Turner.

Johann Sebastian Bach

"The Sages of Sheba," an Epiphany Cantata by Johann Sebastian Bach, was sung, probably for the first time in Philadelphia, by the choir of St. Stephen's Church, 10th Street above Chestnut, Sunday evening, January 17, before a large and appreciative congregation. The musical festival was directed by Edward Shippen Barnes, the organist and choirmaster of the Church.

The Cantata begins with a large opening chorus, which gives its name to the whole; followed by a Chorale, "The Princes of Sheba Hither Came"; then a recitative and aria, the latter "Gold of Ophir Is But Vain"; another recitative, "Reject it Not," with a soprano aria, "Saviour, Take Me for Thine Own"; and the finale chorale, "My God, I Give Myself to Thee."

The Cantata, as a whole, is typical of Bach's most grateful and happy mood. It is pervaded by a sort of pastoral atmosphere. No short work of Bach's is perhaps more consistently beautiful throughout. The opening theme of the first chorus very closely resembles his famous "Prelude in C Major" for the organ.

Dr. Grammer, the Rector of St. Stephen's Church, spoke of the leadership in the interpretation of Bach first taken by Dr. David Duffle Wood, a former organist of the Church and in his day one of the leading musicians of the city. He said:

I have transposed the order of the service and placed the Cantata before the address in order that I may more effectively make it the theme of my remarks. The arrangement has, however, its drawbacks, since such music can only be adequately followed by a speech in which the prose of Milton would be uttered in the golden tones of a Chrysostom. I shall attempt no eulogy on this supreme composer. The greatness of his music is based on the greatness of the man. Too far in advance of his own age to be comprehended by it, he was chiefly celebrated during his own life-time, from 1685 to 1750, as the greatest of organists. His vast creative labors were appreciated only by a small circle, and have only received full publication and recognition in recent times—after the great Romantic movement had spent itself.

In the year 1685, the same year that Handel was born not far away in Halle in Saxony, Bach was born in Thuringia. Like Luther, his parents were Thuringian peasants. These three were undoubtedly the greatest creative spirits, that up to that date, Germany had produced. Bach had behind him a long line of musically gifted people. In one German town the organist was called Bach, whatever his patronymic. All were musicians, and all of the Reformed faith, all connected with the worship of the Church. Early left an orphan, Bach is one of the supreme examples of the power of genius to educate itself, of its ability to find instinctively its proper field and mental food. Sustained by indomitable courage, animated by an absorbing passion, and equipped with a stout German body, he rapidly climbed to the summit of what Dr. Wood used to call "the latest born and most spiritual of the arts." As an organist, competition fled before his matchless skill.

I understand how natural it is that his devoted admirers and especially the great guild of organists should claim for him the highest place in the hierarchy of genius. This time and place, after we have just been thrilled by his majestic music, is no time for a critical examination of such an appraisal. If the claims of the prophets of truth are to be weighed against those of the creators of beauty, and the comparative gifts of the great musicians are to be compared with those of the great writers or painters, some one else must sit on the seat of judgment. I do not feel qualified. Such debates too often resemble the iconoclasm of those who would dash a Greek amphora against a Roman vase to test their comparative strength. I am in favor of accepting with gratitude the gifts of the various geniuses, the Architects, the Sculptors, the Painters, the Dramatists, the Poets, the Novelists, the Scientists, the Philosphers and the Prophets—each bringing gifts according to his kind. Even in their several classes, I am opposed to pitting a Shakespeare against a Dante, a Michelangelo against a Phidias, a Rembrandt against a Raphael. Bach is too great a musician to make it necessary for us to depreciate a Handel, or Mozart, or Beethoven in order to exalt him. All are stars of the first magnitude—Bach admittedly the supreme master of the organ, and the greatest genius of Protestant worship.

On this occasion when his music has been so exquisitely played and sung, it is fitting that attention should be called to the fact that Bach was brought to his proper place in Church Music in Philadelphia by Dr. David Duffle Wood, for so many years the famous organist of this church. When he first took his seat on the organ bench of St. Stephen's, in 1864, the Church music of the city was dominated by the opera. At Dr. Wood's first organ recital, a few years later, he had on his programme two selections from Bach and from that time on he taught the city and especially his pupils the greatness of this composer. His own love began early. At his first recital, when as a lad of sixteen he was called on to play in company with other organists at the opening of a new organ, his selection was Bach's Chorale, "Now Thank We All Our God." He was the first person in Philadelphia to possess a complete edition of Bach's works for the organ, as far as published up to that date. He was a life-long student of the Master.

A blind man's task in learning by heart such long and intricate compositions was simply stupendous. Remember that he had to have the notes read to him, first in the treble and then in the base cleff. At the beginning of his career, he could not afford a reader, and in his early studies of Bach he was dependent on the kind offices of a neighboring Apothecary. To his drug store he would carry his books and the kind druggist would read the contents in the intervals, when he was not waiting on customers or compounding prescriptions. Dr. Wood soon won recognition as a great interpreter of these classics. Dr. Wolle of Bethlehem, whose renditions of Bach have achieved international fame, testifies that he derived from Dr. Wood his love of Bach, and calls him the greatest organist of his day, his master and inspirer. At the last recital of pupils of the Institution for the Instruction of the Blind, under Dr. Wood's guidance, in March 1910, a few days before his death, one of the numbers was Bach's, "My Soul Was In Heaviness."

So he ended his career as he began it, with the music of Bach. According to that accomplished musician and critic, Mr. Philip Goepp, Dr. Wood's own compositions show the influence of Bach in their mastery of counterpoint.

This church, where the organ is so greatly indebted to Dr. Wood's care for its fine qualities, is surely the proper place for the first rendition in Philadelphia of this magnificent Cantata that has been so splendidly rendered.

I cannot close without a few words on the relation of such music to theology and religion. All of the world's great geniuses have been men who were profoundly sensitive to spiritual values. All have been men who viewed life as a great spiritual adventure fraught with momentous issues. All have seen the Universe as a field in which spiritual and moral forces manifested themselves. Aeschylus felt that there were higher powers than men in the Universe, powers that brought disaster and punishment to arrogant self-will and wickedness. Dante regarded the human soul as the battle-ground of cosmic forces, an indestructible entity. Shakespeare could never have written that great scene, the summit of dramatic art, the Murder Scene in "Macbeth," if he had not deeply felt that man is a profoundly religious being and that religion and morality are closely intertwined. How clearly that is revealed when Macbeth tells Lady Macbeth, after the murder of Duncan, his benefactor, guest and king, that as he came away from Duncan's chamber he overheard, lurking in the hall, the two sons wake and utter a brief prayer and

"could not say Amen, when they did say,
God bless us."

He asks horror-struck, "wherefore could I not pronounce Amen, when I had most need of blessing." Vainly his wife tells him that "these things are not to be thought on in this fashion." He cries in agony,

"Methought I heard a voice cry sleep no more—
Macbeth doth murther sleep."

Such a scene could not have been written by a poet who conceived of men as puppets pulled by invisible wires, as driftwood swirling around aimlessly in ocean currents.

Equally deep-seated is the religion of Bach, indeed even more deeply grounded than Shakespeare's. He came of people who had had spiritual loyalties tested and developed in the long martyrdom of Protestant Germany in the Thirty Years War. He was well read in Lutheran theology. The works of the learned theologians constituted a large part of his library, and numbered about 80 volumes. His music was based on religious themes and was the expression of religious emotions that were not merely the reflections of group feelings, but were personally experienced. The great composer was by the external testimony of witnesses and the internal testimony of his works a sincerely pious man.

I find it of especial significance in these days, when the psychology of religion is more studied than its metaphysical implications, when the subjective emotion is valued for its thrill and its assistance to the will, but the objective reality to which it points is regarded as more or less as a delusion, or illusion, when the Immanence of God is stressed so exclusively, and the Transcendence of God is overlooked or denied—I think it of great significance in such an age to point out that this great genius was a profound believer in the religion of Transcendence, that is to say in a religion whose fountain head is the bosom of God and not the feelings of man. In his day arose the great Pietist Spener. Pietism was undoubtedly a movement of religious thought greatly needed by Lutheran Germany, whose religious life had become stereotyped, enduly reliant on external authority, and ossified by Lutheran orthodoxy. The Pietists and the Moravians did for Germany in their day, much the same service that Quakerism and the Great Awakening under the Wesleys and Whitefield rendered England. It may seem strange that a man of such deep feeling as Bach shrank away from such a movement. Of course Pietism's fear of art and beauty must have pained him and caused him to shrink from its tenets. But the opposition had a profounder origin, and was based on deeper grounds. With the insight of genius, and the instinct of a great artist Bach shrank from the intense and one-sided subjectivity of the Pietist. As a deeply religious man he knew that true religion did not need such engrossment in feelings and as an artist he shrank from a subjectivity that places man in the center of the field of consciousness and removes God to a secondary place, as a corollary and source of supply for emotions. He felt that such subjectivity in religion is destructive ultimately of the spiritual values which give dignity and meaning to life and art. Bach was convinced that we not only felt, but there was a Being who awoke our emotion; that we not only had sight, but also saw things; that we are not only spiritual agents, but that the Universe was ruled by a spiritual agent. He was not willing so to exalt the indwelling Spirit, as to imperil belief in God, the Father, the Creator and the ruler of the Universe.

In this he spoke the judgment of the world's creative artists. Art, like morality, feels instinctively that the Transcendence of God is for its existence, even more essential than His immanence. It realizes that there can be no great art, as there can be no great architecture where the Transcendence of God is not deeply felt. Illustrations of this truth lie on every side, but nowhere is it more startlingly manifested than in the architecture of India. Hinduism in all its cults is drunk with Pantheism. Its one conception of God is immanence, and its temples are no more able to rise in grandeur than a vine is able to spring aloft in sturdy uprightness and hold out its branches like the oak. Amorphous are its temples and deficient in design and beauty its sculpture. One exquisite shrine of worship, it is true, India possesses in the Taj-Mahal, one of the world's great triumphs of architecture, but it is, you will note, a Mohammedan Shrine, the supreme artistic triumph of a religion whose God is transcendent and personal. "A power not ourselves working for righteousness" is as essential to the highest art as well as to a great morality and to an uplifting religion.

I believe that the genius of Bach felt this. Having the profound religious emotions, he did not feel the need of Pietism, and appreciated its dangerous one-sidedness. He had a religion of intellect and will as well as of feeling. His music has the same characteristic and is as full of obedience to law as of emotion and intellect. He loved to express himself not anarchically but through the rules of the fugue. His art was intellectual as well as emotional. Such is the art that the Church needs. We desire no Lydian airs to diffuse languor and pamper weakness, self-pity or self-satisfaction. We want the music of the choir to match the heroism of the 8th of Romans and the triumphant notes of the great Hymn to Love in Corinthians—to match the life of Him, who endured the Cross and despised the shame and is set down at the right hand of the throne of God. Such it seems is the music of Bach. Such should be the Theology of the Church.

The Church News

of the Diocese of Pennsylvania

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Testimonial Service In Honor of Archdeacon Phillips

The Testimonial and Thanksgiving Service in honor of Archdeacon Phillips, at the Church of the Crucifixion, Bainbridge Street, above 8th, following his retirement from active service, was held on Thursday evening, January 28. Included in the speakers who presented greetings were the following: Hon. J. C. Asbury, for the legal profession; Dr. Henry M. Minton, for the medical profession; Rev. F. I. A. Bennett, D.D., representing Calvary Church, Washington, D. C.; Rev. W. F. Graham, D.D., representing Holy Trinity Baptist Church; Rev. George F. Ellison, D.D., representing Reeves Memorial Presbyterian Church; Rev. R. R. Wright, Ph.D., representing A. M. E. Church; Rev. Scott Wood, D.D., for the Third Province; Rev. A. R. Van Meter, for the Diocese of Pennsylvania; Rev. George Frazier Miller, D.D., representing St. Augustine's Church, Brooklyn, N. Y.; Rev. G. Marshall Plaskett, representing Epiphany Church, Orange, N. J.; Rev. Hutchin Chew Bishop, D.D., representing St. Phillip's Church, New York City; Bishop J. S. Caldwell, D.D., representing A. M. E. Zion Church; Rev. E. Sydnor Thomas, representing the colored clergy and their congregations of the Diocese.

At the meeting of the Diocesan Department of Missions the following tribute to Archdeacon Phillips was adopted:

"It is a rare privilege and given to but few men to serve over half a century of years in the Sacred Ministry, and that's exactly what Archdeacon Phillips has done. And the *remarkable thing* about this long span of years in the service of God and man is that Dr. Phillips spent these *fifty-six* years in the *one city and same Diocese*, the city of Philadelphia and the Diocese of Pennsylvania. If any man *knows his Philadelphia*, the Archdeacon does.

"Born in Jamaica, British West Indies, in the year 1847, he came to these shores a mere lad and began fitting himself for his life's work.

"In 1875 he was graduated from the Philadelphia Divinity School, then situated at 39th and Sansom Streets. Bishop Stevens made him a deacon in the Church of the Saviour that same year and advanced him to the priesthood in Holy Trinity Church the following year.

"The Bishop then gave his young clergyman an *old parish* as his first charge, St. Thomas's, Philadelphia, then located on 5th Street, between Walnut and Locust. Founded by Absolom Jones in 1795, who subsequently became its first minister, St. Thomas's Church is the *first and oldest* Episcopal church for Negroes in the United States.

"Dr. Phillips remained there for a *brief fourteen months*, then started a *private school* at 9th and Lombard Streets. However, a call came to him from the Church of the Crucifixion in 1877. There he went and there he stayed for 35 years until Bishop Rhinelander made him Archdeacon of the Colored Work in this Diocese, a position he held for a little less than 20 years when he retired on December, 31, 1931.

"The life and the work of the Archdeacon during these fifty and six years in the Sacred Ministry have brought untold blessings to many, many souls not only in this city but throughout the country.

"There is hardly an institution for the betterment of Colored People in this city that has been started during the past fifty years, in which Archdeacon Phillips was not either among its founders or had some great part in its beginning and development. He is at present the President of the Board of the Mercy Hospital, and also President of the Board of Managers of the Convalescent Home for Colored Women located in this city, the only institution of its kind in this state.

"He has been most active in the growth and development of the missionary work of the Church among his own people. The Chapel of St. Simon the Cyrenian, located at 22nd and Reed Streets, was begun by Dr. Phillips about thirty-eight years ago. St. Augustine, North Philadelphia; St. Cyprian, Elmwood; St. Monica, West Philadelphia; St. Christopher's Mission, North Philadelphia, and the Mission of the Holy Spirit, Southeast Philadelphia, all had their start under the direction and oversight of the Rev. Dr. Phillips.

"A testimonial and thanksgiving Service was held in his honor in the Church of the Crucifixion, where he served so long and so well, on Thursday evening, January 28th. At this Service, words of greeting were extended from many Clergymen of our own Church from many parts of the country, the representatives of the denominational churches of the city and also by the many professions he has served faithfully and well.

"We, the members of the Department of Missions of the Diocese of Pennsylvania join with others in extending our most sincere greetings and good wishes to the Rev. Henry L. Phillips, D.D., upon his retirement from *active* service in the Church, and wish for him God's richest blessings in the years of his life yet to be.

JOHN R. LOGAN,
E. SYDNOR THOMAS,
CLARENCE K. KLINK,
Committee."

CONFIRMATIONS, JANUARY 31 TO FEBRUARY 19, INCLUSIVE

January

31.	All Saints, Torresdale	33
31.	Advent, Phila.	13
31.	St. Nathanael, Phila.	32

February

1.	St. Mary's Chapel, Phila.	15
4.	St. Bartholomew, Wissinoming	15
5.	St. Luke, Bustleton (including 1 received)	7
7.	Resurrection, Mayfair	31
7.	Advocate, Phila.	9
7.	St. Bartholomew, Phila.	7
7.	St. Simeon, Phila.	36
7.	St. Gabriel, Phila.	12
7.	St. Matthew, Phila.	31
8.	Church House: Holy Trinity, Phila., 1; St. Luke, Germantown, 1	2
10.	Church Home, Angora	7
10.	St. Monica, Phila.	8
10.	All Hallows, Wyncote (including 1 received)	19
11.	St. Thomas, Phila.	16
12.	Crucifixion, Phila.	8
12.	St. Augustine, Phila.	26
14.	St. James, Phila. (including 1 received)	24
14.	St. Mark, Frankford (including 2 received)	33
14.	St. John Chrysostom	2
14.	St. Elisabeth, Phila. (including 38 received)	79
14.	Prince of Peace	28
17.	Holy Communion Chapel	46
18.	St. Francis of Assisi (including 40 received)	78
18.	Covenant, Phila.	18
18.	St. Peter, Phoenixville	2
19.	Calvary, West Phila.	17

Philadelphia's Fifth Educational Week for the Blind

March 14th to 19th, inclusive

Gimbels' Store—Auditorium

9th and Market Streets

March 14th—Episcopal Day

Come and visit the exhibition of work done by our blind folk.

Come and help sell the articles at the booths.

Volunteers are needed to serve the Lunch (**50c**).

Contributions of money and food are needed for the Luncheon. Please consult MRS. FREDERICK S. FOX, Chairman of Episcopal Group, 6437 Sherwood Road, Overbrook.

Rural Clergy of Diocese Form Association

By the Rev. Llewellyn N. Caley, D.D.

When the chairman of the Joint Commission on Rural Work to the General Convention wrote last summer to this Diocese asking for an account of the rural work carried on here, it was suggested that a reply should be sent stating that there was not any rural work in the Diocese of Pennsylvania. However, such a reply was not sent, for it was realized that although our Diocese is largely metropolitan in character, yet there are about twenty clergy in three Convocations who are engaged in Church work in rural communities.

At the suggestion of the Deans of these Convocations, Bishop Taitt kindly invited those twenty clergy and the Deans to have lunch with him on Monday, February 15. And at that meeting it was decided to form an Association of the Rural Clergy of the Diocese of Pennsylvania, which should meet at least twice a year, in the Spring and Fall, to consider the special problems that arise in country districts. The Rt. Rev. Francis M. Taitt, D.D., was elected President, and the Rev. James C. Gilbert, of Hulmeville, Pa., was elected Secretary.

It was decided that the next meeting of the Association of Rural Clergy should be held on Monday, April 11, at 1.00 P. M. We would be glad if there are any who consider themselves rural clergy and were not invited to the first luncheon to kindly communicate with the Secretary.

By the term "rural work" the General Convention, adopting the practice of the United States Census Bureau, describes that which is carried on in communities with a population under twenty-five hundred, principally therefore, among farms and villages.

This, however, plays a far more important part in our National and Church life than many living in our large cities. Imagine, for instance, in 1920, 48.6 per cent of the population of the United States lived in rural districts. In 1930 this percentage was reduced to 43.8. According to census reports this included those living in towns of 2,500 and less, as well as those living on farms. But while the relative number is decreasing, the rural population is not in danger of diminishing; for it is actually larger with each decade, there being six million more people in the country districts in 1930 than in 1910, and two million four hundred thousand more than in 1920. There are now nearly fifty-four million people in the rural districts, over twenty-seven million of whom live on farms or in the open country. This means that we have now a larger rural population than ever before in the history of the nation.

Moreover, as President Roosevelt stated, "If there is one lesson taught by history it is that the permanent greatness of any state must ultimately depend more upon the character of its country population than upon anything else. No growth of cities, no growth of wealth, can make up for a loss in either the number or the character of the farming population. In the United States, more than in almost any other country, we should realize this and should prize our country population."

And this is well illustrated by the number of distinguished men who have come from rural districts, for it has been said that "all but two of our presidents, 80 per cent of the governors, 80 per cent of the cabinet officers, and a large number of the business men found in many centres have come from the country." And it may be of interest to us to know that 35 per cent of our clergy come from country churches, which is more than double the proportionate number of communicants.

Viewing this subject from a Church standpoint it is well to remember that over fifteen million, or 40 per cent of the *adult* rural population are without religious affiliation, and four million rural *children*, the future American citizens, are without any religious instruction. Thus there are millions of children who are virtually pagan in a land which we call Christian.

It is computed that in rural America only one person out of every five goes to Church, that is about 20 per cent of the population in country districts attend church, and about sixteen per cent are members of Church. This may be because for nine people out of every hundred there is no church to attend, as one-seventh of the rural communities are without any Protestant Churches. And on the other hand, in many such communities, Protestant churches are fairly jostling one another in competition for members, there being a church for about every hundred of the population. And of these, every one in five is receiving aid from the Home Mission Board.

Moreoever, there are not enough ministers to care for these churches properly, for seven out of every ten rural churches have only part of a minister's time, and the salary such receive is often lamentably inadequate, so that the average length of a pastorate is two and a half years. Is it any wonder that this work suffers? A large proportion of our own churches—49 per cent—receive aid, which would imply that our rural clergy are better paid than most; yet unfortunately we rank eighth in the list of Churches that have grown during the last ten years.

Speaking of this, Bishop Davenport of the Diocese of Easton, has said: "If we are to conserve for the welfare of the nation and the development of civilization those fine qualities of life which have heretofore characterized rural people, the Church must give greater attention to work in the rural districts. At present only 17 per cent of the communicants of the Protestant Episcopal Church are found in the country, and yet many of the city churches receive a considerable portion of their increase from the country churches. This will not continue unless the Church gives greater attention to the need and importance of religion in rural life."

For had it been left to the Episcopal Church to Christianize rural America, it would be proportionately less Christian today than in Japan. For in the Japanese Empire one out of every 250 is a member of some Christian Church; whereas in the United States the Episcopal Church has reached only one out of every 280 persons in the rural districts.

It is interesting to know that in our own Diocese of Pennsylvania out of a communicant list of 63,000, it is computed that 9,161 are in rural districts, or a little more than one-seventh of our total diocesan membership; but how that compares with our population we do not know.

Our Lord Himself seems to have loved especially the country with its open fields, lakes, and mountains, and His teaching, illustrations, and parables were largely drawn from rural life. He called the attention of His hearers to the lilies of the field, the birds of the air, the sunshine and the wind, the farmer sowing his seed, the reaper gathering in the harvest, the husbandman tending the vine, and the shepherd caring for his sheep. It almost seems that He intended that His Gospel of the Kingdom of God should be first heard and grasped by the people living in the small towns and rural districts of Judea and Galilee. And certainly He set us an example of service to those who live in the country; and surely His example is a call to His Church.

And it would seem that our Church has a special mission to country districts. For as Bishop Goodwin of Virginia, who has devoted most of his active ministry to such work, says "There are two special contributions that the Episcopal Church can make to the average rural community, even though other religious bodies have already fairly well possessed the field. The first is in the realm of worship. It would bring into the barren and often drear rural community the beauty and order, the dignity and richness of our Anglican heritage. It would express itself in churchly buildings, in worshipful services, in evangelical teaching, in sacramental emphasis. The Prayer Book, the Church Year, the sense of the Universal

(*Continued on page 268*)

St. Michael's Chapel, Yeadon, Pa.

Yeadon is a thriving suburb lying southwest of Philadelphia. Here on February 12th the Bishop of Pennsylvania blessed the newly-erected Chapel of St. Michael, a mission-station established by the people of St. Mark's, Philadelphia. Assisting Bishop Taitt in the service were the Rector of St. Mark's, the Rev. Frank L. Vernon, D.D., and the Vicar of St. Michael's, the Rev. Frank Williamson, Jr. A good congregation had assembled and at the conclusion of the service an informal reception took place, at which the Bishop, the other clergy and members of St. Mark's Vestry extended individual greetings to all those in attendance.

St. Michael's Chapel (St. Mark's Parish), Yeadon

The erection of the Chapel was made possible by the generosity of Mrs. John A. Brown. Her gift was made in memory of her mother, Mrs. Emilie Pope Etting. On the west wall of the Chapel a tablet suitably records the fact. Mrs. Etting, in her lifetime a devoted parishioner of St. Mark's, was able to inspire her daughter with devotion to the interests of the parish and with zeal for promoting the success of its work. I know of no more perfect expressions of such devotion and zeal than Mrs. Brown's many benefactions, of which the Chapel at Yeadon is the latest. While in theory a temporary building it has been so well constructed by Mr. Frank Wallace, the contractor, that it will prove adequate for decades of service. Both its exterior and interior are characterized by dignity and simplicity and the atmosphere of the little church is such as to impel reverence and encourage worship. The Vicar has already proved his ability to minister to the spiritual needs of this growing community and on every hand there is evidence that his work during the preparatory period has been crowned with success.

It is a significant fact that this Chapel represents wholesome and effective coöperation between the parish and the diocese. The large lot on which the little Chapel stands belongs to the Diocese. Neighborhood changes in Philadelphia had led the Rector and Vestry of St. Mark's to determine to move the old-established St. Michael's mission to a new site and a careful survey had indicated that at Yeadon there was an open door of opportunity. Application was made to the diocesan authorities for a purchase of this lot which the Diocese had then preëmpted. The Bishop and his advisers were of opinion that mission work in Yeadon might safely be entrusted to St. Mark's. An agreement was accordingly made for the ultimate sale, payment to be made out of the proceeds of the old site of St. Michael's when sold. Meanwhile, a right of occupancy, on equitable terms, was accorded to the parish by the Diocese, and Mrs. Brown's gift promises to make the period of this occupancy a fruitful one.

This happy solution of a complicated problem is the result of earnest insistence by the Rector of St. Mark's that the changes and chances of municipal development should not be permitted to interrupt the mission work of the parish and that times of depression in the material sphere are really times of spiritual opportunity to be redeemed by those who are wise enough to walk circumspectly.

As a study in parochial policy, as an illustration of diocesan coöperation, as a example of sacrificial giving and as an evidence of the power of a rector's leadership, the case of St. Michael's Chapel at Yeadon is deserving of more than passing notice.

GEORGE WHARTON PEPPER,
Rector's Warden, St. Mark's, Phila.

SUBURBAN COMMUNICANTS AND A RELIGIOUS CENSUS

In coöperation with various religious bodies, St. John's Church, Lansdowne, is making a "Religious Census" in that community. In directing attention to the census the Rev. Charles E. Tuke, rector of St. John's, in his parish *Messenger* presents some information in relation to suburban communicants that may be of interest.

Dr. Tuke notes that population has moved in large numbers from Philadelphia to the suburbs. "It has been estimated," he adds, "that approximately 40,000 people have moved into Eastern Delaware County, during the past five years. Of these Lansdowne has received a due proportion. Similarly, a proportionate number of these are members of the Epsicopal Church. Many of them have brought letters of transfer with them and become communicants of St. John's. But some of them have been urged by former rectors not to transfer to suburban parishes. When I find, in calling upon them, that they come from parishes which are being regularly drained of their strength by removals, I urge them to keep up their contacts if possible with their old parishes in the city because I deeply sympathize with the clergy in city parishes who are doing heroic service under adverse circumstances.

"From the canonical point of view I suppose I am wrong in taking this attitude. Usually I say, however, 'Help your old parish all you can, it needs all the help you can give. But let us serve you whenever we can.' There are more of these unregistered communicants than you would suppose. For example, I have listed the names of two hundred and twenty-one communicants of the Episcopal Church who attend St. John's regularly but who are registered elsewhere. As far as their city churches are concerned, they are absentee members. There must be many more in this suburban region who have not made themselves known to me. I hope they attend Philadelphia churches regularly.

"I am sure that our Religious Census will reveal a great many more members of religious bodies in Lansdowne than attend our churches here. It will also reveal, I am sure, a great many children who do not attend Church Schools anywhere. Now we who are here wish to do all in our power to serve these families. They have made Lansdowne their home and we would like them naturally to find a church home here also. On the other hand, we do not want them to do anything to weaken the churches in Philadelphia which have suffered so many losses by removals. I, for one, wish some of the city parishes would move to suburban regions where large populations live without benefit of the Church."

The Spirit of the Middle Ages in a Modern College

By Rev. R. B. Ogilby, *President of Trinity College*

Rev. R. B. Ogilby, President of Trinity College, addressed the Clerical Brotherhood at its meeting on Monday, February 15, on the above topic.

A summary of President Ogilby's address follows:

"The building of the new Chapel at Trinity College has frankly been an anachronism. We have succeeded in recapturing in a modern college something of the spirit of the days when workmen were craftsmen, and when the construction of the House of God was a religious enterprise. It was a matter of gradual growth, beginning perhaps with a dinner we gave to the workmen, when the reading of the description of the building of Solomon's Temple in the Second Book of Chronicles, and the letter of Abbot Haimon, of Saint-Pierre-sur-Dives in Normandy to the monks of Tutbury Abbey in England about the construction of Chartres Cathedral aroused unexpected interest among the men. We decided to try the experiment of other dinners, followed by lectures on Gothic architecture illustrated by lantern slides. Never did a college professor have a more attentive audience!

"Then came the laying of the corner stone. The presence of the workmen in a body on that occasion, some of them in their working clothes, gave a touch of reality to the ceremony. It meant much to the men when they rose in a body for the Bishop's prayer for the workmen and for his blessing with the incense that followed. They appreciated also the gracious greeting they received after the ceremony from Mr. William G. Mather, the donor of the Chapel, and from Mrs. Mather, who gave each of the workmen a tiny bronze trowel as a memento of the occasion.

"Ten months ago the Crypt of the chapel was roughly finished, and we began holding services there. It seemed perfectly natural to let the workmen have an opportunity to gather there to pray for God's blessing on their work, and the custom was started of a weekly service for the workmen in the early morning before they began their toil. Those who have had the privilege of being present at these services when the men crowd into the Crypt in their overalls, parking their tools outside the door, sing lustily 'The Church's One Foundation,' or some similar hymn, and then kneel to pray in silence for God's blessing on their work, are ready to confess that there is a reality of devotion in these services seldom achieved. Obviously, perfection of work follows. When a man prays that no imperfect or dishonest work shall ever enter the House of God on which he is laboring, he is not going to drive a careless nail or skimp a joint in the masonry. Any imperfect material delivered at the Chapel is promptly rejected with scorn by the workmen. None of the usual inspection of the materials or the workmanship is necessary. The men see to that.

"It has been a jolly job.

"The workmen themselves, at their own suggestion, raised money in these hard times to put in a stained-glass window as their gift to the beauty of the Chapel. It represents a group of men in medieval costume, with antique tools, building a Gothic tower. The faces, however, are likenesses of the men on the job. They love that.

"A competition was held recently, the terms of which were that any workmen on the job could get from the stone yard a piece of stone of any size, and carve on it anything he wanted. A jury judged the stones, and prizes were given for the best carving, which was all built into the Chapel. The first prize was won by a carpenter, and one of the others by a day laborer, who was promptly promoted to be a mason.

"It is needless to state that the contagion of such an enterprise on the college campus has spread to the students of the college. Their interest in the building of the Chapel is, in some cases, absorbing, and the friendships they have formed with the workmen are a source of mutual profit. It would seem natural that a chapel constructed in such a spirit would be not only a thing of beauty by itself, but would be a fit vehicle for the worship by college students of Almighty God."

DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions and Chapels by Convocations, also Advance Work, for the Year 1931, together with Summary. It has been necessary to omit the items "Through Accounting Warden" and "Other Sources," but this information can be obtained from the Treasurer's Office upon request.

1931

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Bishop's Appeals		Specials	Advance Work	Total
				First Special Appeal on Quota	New Year's Appeal Not on Quota			
Chester Convocation								
Advent, Kennett Square	$229.39	$200.00	$187.58	.....	$10.00	.....	$16.00	$213.58
All Saints Mission, Darby	625.84	625.00	628.05	$25.00	10.00	.....	5.00	668.05
All Saints, Wynnewood	3,776.74	2,500.00	1,886.87	25.00	50.00	$100.30	136.00	2,198.17
Ascension, Parkesburg	161.43	161.00	87.00	.....	.....	.....	3.00	90.00
Ascension, West Chester	144.92	35.00	35.00	.....	.....	.....	.....	35.00
Atonement, Morton	394.57	175.00	163.70	.....	.....	.....	12.00	175.70
Calvary, Rockdale	592.86	400.00	378.18	42.50	25.00	.....	20.00	465.68
Christ, Media	2,605.52	1,200.00	1,217.00	20.00	25.00	.....	336.30	1,598.30
Christ, Ridley Park	1,489.90	1,200.00	686.10	10.00	20.00	51.00	97.00	864.10
Good Samaritan, Paoli	2,368.70	2,839.00	2,856.35	45.00	30.00	134.50	143.70	3,209.55
Good Shepherd, Rosemont	6,146.96	8,000.00	8,000.00	177.00	290.00	106.50	3,578.50	12,152.00
Holy Comforter, Aronimink	306.12	306.00	326.11	10.00	10.00	9.00	10.00	365.11
Holy Sacrament, Highland Park	801.79	300.00	300.00	25.00	10.00	31.72	10.00	376.72
Holy Trinity, West Chester	2,685.84	1,350.00	1,350.00	23.00	45.00	2.00	383.00	1,803.00
Incarnation, Drexel Hill	1,144.05	650.00	581.21	140.00	10.00	.....	.....	731.21
Redeemer, Bryn Mawr	5,756.43	10,000.00	10,025.00	965.00	305.00	1,117.65	3,540.00	15,952.65
Redeemer, Springfield	272.64	100.00	643.00	30.00	15.00	100.00	260.00	1,048.00
St. Alban, Newtown Square	37.97	25.00	35.00	.....	.....	.....	.....	35.00
St. Andrew Chapel, W. Manayunk	326.82	50.00	56.44	.....	.....	18.08	12.50	87.02
St. Asaph, Bala	4,598.31	5,000.00	5,050.00	139.00	142.00	106.60	1,039.00	6,476.60
St. Cyril, Coatesville	139.07	50.00	56.60	.....	.....	.....	.....	56.60
St. David, Radnor	3,310.41	4,000.00	4,075.90	213.00	177.50	420.66	1,112.60	5,999.66
St. Giles, Stonehurst	625.53	625.00	624.00	32.50	25.00	10.00	18.85	710.35
St. James, Downingtown	896.76	897.00	805.52	.....	.....	.....	51.50	857.02
St. James, Prospect Park	605.69	606.00	186.00	10.00	10.00	24.82	4.70	235.52
St. John, Concord	204.76	130.00	132.50	2.50	.....	.....	25.46	160.46
St. John, Cynwyd	4,065.03	4,065.00	4,104.45	232.50	65.00	620.51	1,336.69	6,359.15
St. John Evangelist, Lansdowne	5,430.96	3,500.00	1,858.27	35.00	10.00	20.15	71.54	1,994.96
St. John Evangelist, Essington	87.33	200.00	161.14	2.00	10.00	.....	.....	173.14
St. John, Kelton	35.67	36.00	45.84	10 00	.....	.....	.....	55.84
St. John, Pequea	188.74	100.00	100.00	5.00	.....	.....	20.00	125.00
St. Joseph Chapel, Gladwyne	261.34	125.00	55.00	.....	.....	5.00	.....	60.00
St. Luke, Chadds Ford	.....	.....	2.50	31.00	.....	.....	.....	33.50
St. Luke, Chester	417.17	200.00	181.87	5.00	.....	.....	10.00	196.87
St. Luke, Eddystone	83.12	25.00	54.38	.....	.....	.....	.....	54.38
St. Mark, Honey Brook	193.15	50.00	104.42	5.00	.....	.....	.....	109.42
St. Martin, Marcus Hook	230.40	230.00	75.46	.....	.....	18.03	.....	93.49
St. Martin, Radnor	4,899.49	5,200.00	5,367.16	180.00	105.00	1,105.00	1,532.00	8,289.16
St. Mary, Ardmore	7,109.03	8,500.00	8,524.29	190.00	120.00	399.60	2,028.98	11,262.87
St. Mary, Chester	265.73	100.00	43.59	5.00	.....	5.41	28.17	82.17
St. Mary, Warwick	134.90	60.00	67.58	10.00	.....	.....	21.00	98.58
St. Mary, Wayne	4,919.05	5,000.00	4,816.27	195.00	30.00	112.00	451.23	5,604.50
St. Michael, Yeadon	.....	.....	49.81	.....	.....	.....	.....	49.81
St. Paul, Chester	3,356.77	5,000.00	5,011.92	307.00	150.00	54.32	429.18	5,952.42
St. Paul, West Whiteland	1,289.65	1,500.00	1,799.25	27.00	50.00	5.00	150.00	2,031.25
St. Peter, Great Valley	139.19	139.00	154.50	25.00	.....	.....	50.00	229.50
St. Stephen, Clifton Heights	597.49	300.00	310.88	.....	15.00	.....	1.50	327.38
St. Stephen, Norwood	521.66	400.00	300.00	.....	.....	.....	17.70	317.70
Trinity, Coatesville	1,735.34	1,000.00	522.60	.....	10.00	.....	16.15	548.75
Trinity, Collingdale	588.77	200.00	205.00	.....	10.00	.....	14.50	229.50
Trinity, Swarthmore	709.87	710.00	713.65	.....	.....	60.78	5.00	779.43
Totals	$77,508.87	$78,064.00	$75,002.94	$3,199.00	$1,784.50	$4,638.63	$16,998.75	$101,623.82

Germantown Convocation								
All Saints Chapel, Fallsington	$121.32	$30.00	$30.00	.....	$10.00	.....	.....	$40.00
All Saints, Torresdale	2,044.33	2,044.00	1,871.61	$325.00	11.00	$580.35	$50.00	2,837.96
Ascension, Rhawnhurst	292.69	100.00	15.13	.....	.....	1.00	2.00	18.13
Calvary, Germantown	5,480.21	5,600.00	6,167.30	550.00	82.00	92.04	202.75	7,094.09
Christ, Eddington	449.50	.....	82.24	.....	.....	.....	.....	82.24
Christ, Germantown	4,093.31	4,093.00	4,200.24	35.00	30.00	60.00	47.00	4,372.24
Emmanuel, Holmesburg	1,174.31	475.00	480.00	5.00	.....	5.00	.....	490.00
Emmanuel, Quakertown	122.34	240.00	241.01	10.00	.....	1.35	28.26	280.62
Epiphany, Germantown	2,401.42	1,700.00	1,830.55	35.00	15.00	5.00	129.50	2,015.05

1931

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Bishop's Appeals: First Special Appeal on Quota	Bishop's Appeals: New Year's Appeal Not on Quota	Specials	Advance Work	Total
Germantown (Cont.)								
Good Shepherd, Germantown	$3,423.43	$2,250.00	$2,255.00	$26.25	$60.00	$25.00	$392.00	$2,758.25
Grace, Hulmeville	261.53	100.00	102.00	.....	.....	.....	10.00	112.00
Grace, Mt. Airy	4,801.22	9,300.00	9,055.00	356.00	70.00	131.35	809.68	10,422.03
Holy Innocents, Tacony	1,007.10	300.00	341.55	22.00	20.00	.....	.....	383.55
House of Prayer, Branchtown	705.45	700.00	543.11	26.00	7.00	2.50	9.00	587.61
Incarnation, Morrisville	504.60	200.00	180.52	20.00	.....	12.55	.....	213.07
Redeemer, Andalusia	802.35	348.00	244.71	25.00	.....	3.50	.....	273.21
Resurrection, Mayfair	683.12	.....	79.23	10.00	.....	.....	.....	89.23
St. Alban, Roxborough	590.62	100.00	109.00	2.00	10.00	.....	.....	121.00
St. Alban, Olney	1,378.04	300.00	300.00	5.00	.....	.....	.....	305.00
St. Andrew, Somerton	51.91	150.00	150.00	5.00	20.00	2.00	5.00	182.00
St. Andrew, Yardley	432.47	432.00	445.65	.....	.....	9.50	.....	455.15
St. Barnabas, Germantown	912.96	.....	106.00	2.00	10.00	.....	10.00	128.00
St. Bartholomew, Wissinoming	1,507.04	.....	141.00	.....	15.00	.....	35.00	191.00
St. David, Manayunk	2,038.96	1,000.00	906.87	15.00	15.00	88.00	.....	1,024.87
St. Gabriel, Feltonville	725.66	726.00	774.95	50.00	17.00	.....	7.50	849.45
St. James, Langhorne	240.20	200.00	202.12	15.00	5.00	.....	.25	222.37
St. James, Bristol	1,091.96	550.00	432.32	20.00	.....	.....	39.04	491.36
St. John Baptist, Germantown	898.22	450.00	221.16	20.00	10.00	35.00	2.00	288.16
St. Luke, Bustleton	712.37	.....	70.00	.....	.....	.....	.....	70.00
St. Luke, Germantown and Chapel	7,612.46	9,000.00	9,000.00	493.00	160.00	787.20	1,061.66	11,501.86
St. Luke, Newtown	680.40	250.00	496.22	.....	.....	2.95	.....	499.17
St. Mark, Frankford	4,602.32	.....	2,023.58	40.00	102.00	17.15	24.00	2,206.73
St. Martin, Oak Lane	2,491.86	.....	1,250.68	60.00	45.00	20.00	10.00	1,385.68
St. Martin-in-the-Fields, C. H	4,838.21	25,000.00	25,615.14	185.00	395.00	1,440.27	2,553.00	30,188.41
St. Mary (Polish)	94.89	.....	25.00	.....	.....	.....	.....	25.00
St. Matthew, Oxford Circle	.....	100.00	100.02	.....	5.00	.....	5.00	110.02
St. Michael, Germantown	3,274.84	3,275.00	3,274.14	30.00	45.00	633.50	368.50	4,351.14
St. Paul, Chestnut Hill	10,301.37	26,000.00	26,133.15	3,250.00	380.00	2,862.15	4,320.35	36,945.65
St. Paul, Doylestown	1,350.62	653.00	716.59	7.00	.....	22.22	20.75	766.56
St. Paul, Edgely	89.99	50.00	33.00	.....	.....	.....	.....	33.00
St. Peter, Germantown	5,211.63	5,300.00	6,532.87	230.00	55.00	245.00	701.00	7,763.87
St. Philip, New Hope	102.67	75.00	81.07	.....	.....	12.55	.....	93.62
St. Stephen, Bridesburg	871.94	250.00	206.77	.....	10.00	.....	.....	216.77
St. Stephen, Wissahickon	679.86	300.00	254.47	.....	.....	5.00	2.00	261.47
St. Timothy, Roxborough	2,343.64	2,000.00	1,861.80	82.00	.....	25.00	5.00	1,973.80
St. Wilfred, Dolington	15.14	15.00	22.85	.....	.....	.....	.....	22.85
Trinity, Buckingham	346.47	.....	15.27	.....	.....	.....	.....	15.27
Trinity Church, Oxford	1,868.45	.....	2,165.31	20.00	30.00	58.61	56.72	2,330.64
Trinity Chapel, Crescentville	695.40							
Trinity, Solebury	108.57	50.00	51.00	.....	.....	.....	.....	51.00
Zion, Philadelphia	1,916.56	.....	1,435.90	40.00	35.00	29.61	25.55	1,566.06
Totals	$88,445.93	$103,706.00	$112,873.10	$6,016.25	$1,669.00	$7,215.35	$10,932.51	$138,706.21

Norristown Convocation								
Advent, Hatboro	$399.92	$399.00	$328.87	.....	$10.00	$3.00	$10.00	$351.87
All Hallows, Wyncote	2,341.10	2,341.00	2,357.10	$20.00	10.00	26.63	142.25	2,555.98
All Saints, Norristown	1,503.15	.....	452.37	22.00	10.00	52.61	16.00	552.98
Calvary, Conshohocken	2,997.29	4,000.00	4,135.96	195.00	25.00	51.00	440.18	4,847.14
Christ, Pottstown	1,005.06	.....	396.57	.....	.....	.....	.....	396.57
Christ, Upper Merion (Bridgeport)	1,910.18	800.00	731.77	65.00	25.00	10.00	122.13	953.90
Epiphany, Royersford	81.28	.....	69.64	2.00	.....	6.46	.....	78.10
Holy Nativity, Rockledge	2,313.34	700.00	585.09	27.50	.....	16.00	255.00	883.59
Holy Trinity, Lansdale	314.19	480.00	581.19	15.00	10.00	5.60	138.43	750.22
Holy Trinity Mission, Conshohocken (Polish)	130.06	.....	30.00	.....	.....	.....	.....	30.00
Huntingdon Valley Chapel, Meadowbrook	744.17	1,500.00	1,505.50	70.00	35.00	50.00	361.08	2,021.58
Messiah, Gwynedd	2,241.46	.....	1,857.16	535.00	30.00	392.15	365.00	3,179.31
Our Saviour, Jenkintown	5,019.00	3,500.00	2,970.93	57.00	35.00	102.45	1.00	3,166.38
St. Aidan Chapel, Cheltenham	564.86	.....	101.51	.....	.....	13.05	5.00	119.56
St. Anne, Willow Grove	190.24	190.00	167.36	.....	.....	.....	5.00	172.36
St. Augustine's Chapel, Norristown	.....	.....	10.20	.....	.....	.....	.....	10.20
St. James, Perkiomen	292.48	150.00	160.00	.....	.....	.....	11.95	171.95
St. John, Norristown	3,630.83	3,631.00	3,889.19	.....	35.00	10.00	678.50	4,612.69
St. Paul, Elkins Park	7,747.36	.....	3,582.17	1,050.00	20.00	147.32	519.00	5,318.49
St. Paul, Oaks	635.56	.....	233.18	5.00	.....	5.00	.....	243.18
St. Peter, Phoenixville	2,635.52	2,000.00	1,018.10	25.00	50.00	1.00	25.00	1,119.10
St. Peter, Weldon (incl. St. Peter, Glenside)	2,373.15	.....	857.98	100.00	40.00	61.00	13.95	1,072.93
St. Thomas, Whitemarsh	3,921.13	6,250.00	7,404.47	410.00	205.00	1,580.00	3,380.44	12,979.91

1931

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Bishop's Appeals: First Special Appeal on Quota	Bishop's Appeals: New Year's Appeal Not on Quota	Specials	Advance Work	Total
Norristown (Cont.)								
Trinity, Ambler	$1,396.21	.....	$136.38	.....	.....	.....	.....	$136.38
Trinity, Gulph Mills	152.33	.....	57.31	.....	.....	$1.00	.....	58.31
Washington Memorial Chapel, Valley Forge	2,651.46	.....	322.42	$17.00	$30.00	.....	.....	369.42
Totals	$47,191.33	$25,941.00	$33,942.42	$2,615.50	$570.00	$2,534.27	$6,489.91	$46,152.10
North Phila. Convocation								
Advent (Polish)	$157.21	.....	$25.00	.....	.....	.....	.....	$25.00
Advocate, Philadelphia	3,487.13	$1,500.00	1,555.38	$28.00	$10.00	.....	$11.40	1,604.78
All Souls, Philadelphia	310.78	120.00	135.00	.....	.....	.....	.....	135.00
Annunciation, Philadelphia	1,232.48	.....	285.45	5.00	.....	$14.16	3.00	307.61
Christ, Philadelphia	7,937.46	5,800.00	6,098.92	400.00	380.00	1,640.05	837.00	9,355.97
Christ, Franklinville	1,648.71	.....	.....	.....	.....	3.00	.....	3.00
Covenant, Philadelphia	1,775.61	.....	166.00	15.00	.....	3.00	30.00	214.00
Emmanuel, Kensington	703.42	.....	32.50	.....	1.00	.....	.....	33.50
Good Shepherd, Kensington	1,165.65	200.00	284.25	20.00	.....	.....	10.00	314.25
Holy Redeemer Mission (Polish)	187.23	.....	25.00	.....	.....	.....	.....	25.00
Incarnation, Philadelphia	2,623.48	750.00	753.96	60.00	15.00	5.00	206.25	1,040.21
Redeemer Chapel (Seamen's Mis.)	.....	.....	41.67	.....	10.00	.....	.....	51.67
Resurrection, Philadelphia	2,803.53	2,500.00	2,634.00	14.00	115.00	142.25	6.00	2,911.25
St. Ambrose, Philadelphia	955.09	955.00	736.38	10.00	20.00	38.06	.....	804.44
St. Augustine, Philadelphia	638.53	100.00	61.79	5.00	.....	.....	.....	66.79
St. Barnabas, Kensington	1,062.57	.....	141.21	25.00	.....	10.00	.....	176.21
St. Bartholomew, Philadelphia	565.32	.....	64.92	.....	.....	3.00	.....	67.92
St. Clement, Philadelphia	7,821.01	5,000.00	4,972.64	131.00	150.00	170.00	1,126.51	6,550.15
St. George, Richmond	920.78	600.00	150.00	30.00	.....	.....	.....	180.00
St. George, Venango	458.30	200.00	200.00	5.00	30.00	.....	126.75	361.75
St. James, Philadelphia	13,839.03	6,000.00	2,862.03	608.00	330.00	1,725.00	1,544.33	7,069.36
St. James the Less, Philadelphia	4,514.49	4,514.00	1,845.78	114.25	35.00	17.27	23.50	2,035.80
St. John Chrysostom, Philadelphia	657.83	.....	250.80	15.00	5.00	.....	.....	270.80
St. John Free, Philadelphia	3,090.31	1,100.00	973.43	13.00	.....	31.00	.....	1,017.43
St. John, Northern Liberties	1.15	.....	38.36	.....	.....	.....	.....	38.36
St. Jude and The Nativity, Phila	3,281.03	.....	263.33	.....	10.00	.....	.....	273.33
St. Luke, Kensington	1,750.89	700.00	700.00	10.00	1.00	2.00	.....	713.00
St. Mary of the Annunciation	163.70	.....	25.00	.....	.....	.....	.....	25.00
St. Matthew, Francisville	3,381.03	3,381.00	3,676.63	91.00	133.00	31.24	687.17	4,619.04
St. Matthias, Philadelphia	2,826.86	1,800.00	1,873.11	10.00	50.00	16.00	.....	1,949.11
St. Nathanael, Philadelphia	1,642.15	500.00	653.14	30.00	25.00	6.75	19.95	734.84
St. Paul, Aramingo	1,777.28	400.00	275.47	15.00	10.00	6.00	.....	306.47
St. Simeon, Philadelphia	2,582.68	.....	754.00	30.00	60.00	33.42	.....	877.42
St. Stephen, Philadelphia	13,149.35	6,500.00	6,262.82	382.00	146.00	260.00	142.42	7,193.24
Totals	$89,112.07	$42,620.00	$38,817.97	$2,066.25	$1,536.00	$4,157.20	$4,774.28	$51,351.70
South Phila. Convocation								
All Saints, Moyamensing	$1,638.48	$1,638.00	$1,663.65	$62.50	$30.00	$58.00	$134.71	$1,948.86
Crucifixion, Philadelphia	1,126.87	350.00	323.21	.....	5.00	.....	.....	328.21
Gloria Dei	2,627.54	2,000.00	2,028.00	15.00	30.00	.....	.....	2,073.00
Holy Apostles, Philadelphia	8,567.98	8,568.00	8,583.00	119.50	101.00	324.50	810.25	9,938.25
Holy Comforter Mem. Cha., Phila	1,993.46	1,000.00	978.06	22.00	3.00	17.50	43.00	1,063.56
Holy Communion Chapel, Phila	3,004.52	1,400.00	1,400.00	10.00	.....	111.00	3.00	1,524.00
Holy Spirit Mission	7.00	105.00	20.00	.....	.....	.....	.....	20.00
Holy Trinity, Philadelphia	14,450.42	14,450.00	14,534.33	695.00	243.00	1,354.61	3,404.43	20,231.37
Holy Trinity Mem. Chapel, Phila	5,899.87	1,800.00	1,476.28	.....	10.00	48.40	25.00	1,559.68
Phillips Brooks Mem. Chapel, Phila	2,220.67	600.00	408.97	15.00	.....	.....	50.00	473.97
Prince of Peace Chapel, Phila	3,454.50	1,800.00	1,826.65	.....	45.00	25.00	10.00	1,906.65
St. Elisabeth and L'Emmanuello	314.11	60.00	63.40	20.00	.....	32.12	.....	115.52
St. John Evangelist, Philadelphia	742.92	743.00	1,200.00	30.00	100.00	.....	157.00	1,487.00
St. Luke and The Epiphany, Phila	10,066.12	3,450.00	3,232.47	95.00	52.50	37.00	352.00	3,768.97
St. Mark, Phila. (inc. St. Mary's Chapel)	12,103.01	12,103.01	12,166.66	.....	210.00	3,473.01	1,205.00	17,054.67
St. Mary Pro-Cathedral, Phila	590.31	300.00	226.05	40.00	.....	15.00	200.00	481.05
St. Paul Memorial, Philadelphia	2,775.32	500.00	444.56	15.00	45.00	.....	.....	504.56
St. Peter, Philadelphia	7,444.05	7,444.00	7,497.77	805.50	221.00	1,388.00	2,290.00	12,202.27
St. Sauveur, Philadelphia	561.08	100.00	100.00	.....	.....	.....	.....	100.00
St. Simon the Cyrenian, Phila	2,325.53	750.00	651.74	.....	10.00	6.25	25.00	692.99
St. Thomas, Philadelphia	802.13	200.00	91.25	.....	.....	.....	.....	91.25
Transfiguration Mission, Phila	45.37	100.00	102.67	.....	.....	.....	.....	102.67
Totals	$82,761.26	$59,461.01	$59.018.72	$1,944.50	$1,105.50	$6,890.39	$8,709.39	$77,668.50

1931

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Bishop's Appeals		Specials	Advance Work	Total
				First Special Appeal on Quota	New Year's Appeal Not on Quota			
West Phila. Convocation								
Atonement, Philadelphia	$3,593.24	$3,463.00	$3,474.63	$58.00	$30.00	$7.50	$228.04	$3,798.17
Calvary, Northern Liberties	1,272.12	.....	416.73	.....	10.00	.....	.....	426.73
Christ Church Hosp. Chapel, Phila.	.....	.....	141.44	.....	28.00	24.27	.....	193.71
Epiphany, Sherwood	3,805.33	3,805.00	3,811.25	10.00	.....	.....	123.85	3,945.10
Grace, West Philadelphia	1,992.25	400.00	262.63	16.00	1.00	45.14	6.00	330.77
Mediator Chapel, Philadelphia	7,490.43	.....	7,592.59	106.00	62.00	464.00	724.15	8,948.74
Merciful Saviour Chapel, Phila	.....	.....	154.23	.....	.....	20.00	.....	174.23
Redemption, Philadelphia	2,056.72	1,800.00	924.00	5.00	15.00	.....	.....	944.00
St. Andrews, 42nd Street	.....	.....	14.35	.....	.....	.....	.....	14.35
St. Andrew, West Philadelphia	2,346.55	.....	1,036.43	25.00	50.00	10.00	22.10	1,143.53
St. Barnabas, Haddington	1,534.35	.....	827.99	43.00	10.00	2.25	43.90	927.14
St. Cyrian Mission, Elmwood	104.50	.....	6.10	.....	.....	.....	5.00	11.10
St. Francis of Assisi	.....	.....	.....	.....	.....	.....	.....	.....
St. George, West Philadelphia	899.86	500.00	397.00	5.00	.....	.....	28.00	430.00
St. James, Hestonville	1,439.78	400.00	465.00	5.00	20.00	1.50	.....	491.50
St. James, Kingsessing	1,655.07	400.00	365.40	15.00	5.00	.....	.....	385.40
St. John the Divine, Philadelphia	819.43	.....	141.73	.....	.....	.....	12.73	154.46
St. Mary, Hamilton Village	2,988.78	.....	1,000.97	7.00	22.00	181.85	21.00	1,232.82
St. Michael and All Angels Chapel, Philadelphia	410.07	100.00	76.00	.....	.....	2.00	2.00	80.00
St. Monica, Philadelphia	561.67	350.00	350.00	.....	.....	.....	5.00	355.00
St. Paul, Overbrook	10,630.09	.....	5,643.23	50.00	70.00	115.00	45.00	5,923.23
St. Philip, West Philadelphia	2,977.26	1,000.00	1,336.00	153.00	75.00	123.46	335.00	2,022.46
St. Titus, Elmwood	293.18	100.00	145.15	.....	.....	.....	5.00	150.15
The Saviour, West Philadelphia	10,891.56	6,000.00	3,136.77	105.00	70.00	228.00	463.15	4,002.92
Transfiguration Chapel, Phila	.....	.....	1.50	.....	.....	.....	.....	1.50
Totals	$57,762.24	$18,318.00	$31,721.12	$603.00	$468.00	$1,224.97	$2,069.92	$36,037.01

SUMMARY

1931

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Bishop's Appeals		Specials	Advance Work	Total
				First Special Appeal on Quota	New Year's Appeal Not on Quota			
Chester	$77,508.87	$78,064.00	$75,002.94	$3,199.00	$1,784.50	$4,638.63	$16,998.75	$101,623.82
Germantown	88,445.93	103,706.00	112,873.10	6,016.25	1,669.00	7,215.35	10,932.51	138,706.21
Norristown	47,191.33	25,941.00	33,942.42	2,615.50	570.00	2,534.27	6,489.91	46,152.10
North Philadelphia	89,112.07	42,620.00	38,817.97	2,066.25	1,536.00	4,157.20	4,774.28	51,351.70
South Philadelphia	82,761.26	59,461.01	59,018.72	1,944.50	1,105.50	6,890.39	8,709.39	77,668.50
West Philadelphia	57,762.24	18,318.00	31,721.12	603.00	468.00	1,224.97	2,069.92	36,087.01
Churches closed, etc	2,993.00	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	7,000. est.	32,600.64	247.00	172.00	24,204.63	7,711.77	64,936.04
Totals	$445,774.70	$335,110.01	$383,976.91	$16,691.50	$7,305.00	$50,865.44	$57,686.53	$516,525.38

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Junior Woman's Auxiliary of the Diocese

In one year it has been proven in this Diocese of Pennsylvania that the Church has a direct call and is of vital interest to the young girl of today. She wants something to do in and for her Church, but what is there to do? She knows very little about the organization of her Parish or her Church in general, except what she has overheard at home or what she was taught in the Church School and at Confirmation. In fact, she does not fully appreciate the beautiful service. She loves her Church—her Mother and Father did. She wants to know for herself why she loves it. She may not have expressed this feeling to anyone, but we know that in the back of every girl's mind there is this desire for expression of service. Someone suggests teaching in the Church School; she may do that for a time. She may serve on the Altar Chapter if there is a Junior Branch, but has the Woman's Auxiliary made its appeal to her? The Woman's Auxiliary, the body of all churchwomen, the biggest, broadest organization of our Church that stands for the work that woman can do, and the spirit and knowledge behind the doing. What has it to offer the girl of today?

This is the question that our Junior Woman's Auxiliary is trying to answer. We need the inspiration and backing of every clergyman, of every church member, to see that in every parish organization the girl's need and desire for spiritual guidance, definite knowledge, and active work is recognized. A place must be made for her to fall in line. This girl wants to be efficient, wants to make something of herself. A social service job might help. How much more that work will mean with the Church behind it—that indescribable something that one feels in every branch of Church work. We want her to do this in the Woman's Auxiliary.

We now have twenty branches in the diocese. They are doing all kinds of work. Wherever possible several branches are coöperating, beside their separate duties. Three are helping Miss Deane at St. Elisabeth's; three are starting a Mothers' Club at St. Francis Mission, at 63rd and Vine Streets; five have a programme on hand to help Bishop Abbott's work in Lexington, Ky. We hope soon to give some help to Deaconess Young at St. John's House and also Miss Alfriend at the Juvenile Court; both of these we enjoyed helping at Christmas. A few of our girls are working at St. Martha's House and a Junior Guild is being formed for St. Michael and All Angels.

This is only some of the work that we have undertaken and does not include the many activities of each branch in its own parish and mission. We are urging Altar Chapter work, interest in Summer Conferences and summer volunteer service, dramatic organization to cheer those who need it, motor messenger service and the many ways that go toward making intelligent churchwomen.

Dr. Leicester C. Lewis gave us two interesting lectures on Church History at St. James's, and Dr. Joseph Fort Newton promises to give us a course, "The Teachings of Jesus," on Tuesdays during Lent. In March we hope to have a conference of our presidents and in April the Annual Meeting which may take the form of a supper.

Summing up the opinion of a short meeting where more than half of our presidents were represented, we agreed: (1) To keep in close touch with the seniors of the W. A.; (2) To think out an educational programme; (3) To urge neighboring branches to meet and work together; (4) To plan in each branch some course, group discussion, or mission study class during Lent.

Our hope is that by being intelligent members of our parish and the Woman's Auxiliary and by informing ourselves in all its departments, we shall make ourselves better able to appreciate our Church; Her service and Her mission. Mrs. Woodward and the Executive Board of the Woman's Auxiliary have been back of us and helped us every step of the way and we need this encouragement which can only come from such spirits.

N. E. S. H.

TO THE PRESIDENTS OF PARISH AUXILIARIES

Last year your Nominating Committee asked you for suggestions for a new President and Educational Secretary. Owing to a change in the By-Laws the elections were put off until this April. Many of you last year sent in names, and Mrs. Haines was the choice of nearly all of you. Mrs. Haines has been asked to run for President, but feels unable to do so.

We are now asking if you have any other suggestions for these two offices of President and Educational Secretary; if so, will you send in their names to Mrs. George B. Roberts, at the Church House, 202 South 19th Street, before April 1st.

MARY HOWLAND ROBERTS,
Chairman, Nominating Committee

APPRECIATION OF MISS DEANE'S WORK

The Woman's Auxiliary of St. Paul's Church, Chestnut Hill, has lately had a visit from Miss Eleanor Deane and we congratulate the Diocese on having such an able and consecrated person to work with the Italians. She has a sympathetic understanding of their problems, an appreciation of their gifts and a sense of

humor which crowns all her labors with a transcendent sanity.

We look forward to Miss Deane's visits to our Church with the greatest interest and pleasure, and we feel that the good she is doing cannot be over estimated.

HOSPITAL OF THE RESURRECTION OF HOPE

Miss Harriett Riddell's work in Kumamoto, South Japan

January 6th I received a cable from Miss Riddell asking me to take on the treasurership of her funds, formerly handled by Miss S. Elizabeth Gilpin. It was my first knowledge that Miss Gilpin had died. I cabled immediately to Miss Riddell, saying that I would gladly act as treasurer until such time as she found someone who could do more for her work than I could. And, in response to her further request, I sent her the amount of money remaining in the bank here, together with two checks for twenty dollars each, which had been handed to me by Miss Gilpin's Executor, John Cadwalader, Esq.

Today, February 3rd, I received a cable from Miss Riddell's niece, Miss Wright, stating, "My Aunt died today."

From my frequent talks with Miss Riddell I know that her purpose was to carry on the work in perpetuity, and because of this aim she endeavored to have friends endow days in memory of their loved ones. I do not know just how many days have been endowed in this way, but I am certain that the funds collected are in good hands and that the work will go on. I shall be glad to receive any further funds for this worthy undertaking, and to give to those who seek it any information that comes to me by later advices from Japan.

The writer has known Miss Riddell since 1908, and the first meeting was so impressive that since that first knowledge of the Hospital of the Resurrection of Hope he has said a prayer daily for the work and Miss Riddell. I would suggest that when all pledges are paid in, any further contributions be marked as a memorial to Miss Riddell. Her's was the first Leper Hospital in Japan; in fact, Miss Riddell was a pioneer in this personal service to lepers. Christian teaching was inculcated through her Christlike life. The present Bishop of London said that the visit to this Leper Hospital was the brightest thing in his visit to Japan.

I hope there will be many who will want to aid in "carrying on" in His Name, and in the name of the Founder Harriett Riddell.

ALBERT EDWIN CLATTENBURG.

Discipline does not thwart personality; it makes it.—C. Leslie Glenn, in *Building a Christian Nation.*

Mrs. Grafton Burke Sends Appreciation to Mission Study Classes

Mrs. John E. Hill, leader of the Mission Study Classes in the Diocese, has received a letter from Mrs. Grafton Burke, expressing her appreciation that the offering of the Study Classes was to go toward the support of her household in the Hostel at Fort Yukon, Alaska.

Girls of the Mission Household, conducted by Dr. and Mrs. Grafton Burke, at Fort Yukon, Alaska

Mrs. Burke in her letter to Mrs. Hill says in part:

"The children who compose our adopted family, of whom there are some 25 or 30, are former patients of the Hospital who came, suffering from tuberculosis mostly, the result of malnutrition. Many of them, come four or five miles, and after recovery cannot be returned to the isolated villages from which they come, where proper treatment and care is impossible, for it would only mean a recurrence of their trouble and ultimate death.

"A typical case is that of a man named Bruce, a French Canadian, who brought his dying wife down the Porcupine River some 600 miles, in the hope that something might be done for her. His little daughter Jemima, also accompanied him. The child was only eight years old, but was almost totally blind, due to neglect and filth at the time of her birth. There were two other children and, the mother dying a few days after her arrival, their father, a man of seventy, asked us to keep them all, for upon Jemima would fall the full task of their care. It seemed impossible to take them into our already overflowing household, so we told him we would write back home and try to get money for their support. A few days later, Jemima arrived in front of the house, crying pitifully, and upon inquiry, we discovered that she had gone down to the river and stepped into a boat which she supposed was moored to the bank. She had the other children, an eighteen-months-old baby and her four-year-old brother, with her. When she discovered that the boat was drifting she jumped out and waded ashore, calling to the boy to follow. He obeyed, but the boat having drifted into a deeper part of the stream, he was drowned. Of course, after this accident we had to crowd the two children into the house. In the fall of the following year, Bruce came to Dr. Burke with about $70, all of his earnings for the entire summer, which he said he wanted to give toward the care of his children. When the Doctor asked him how he expected to grub stake himself for the winter, he replied that if we would give him some tea, he would go out on his trapline and would 'live on the country' for the winter.

"Shortly afterwards I got a reply to my letter and Jemima, I am glad to say, is being supported by a little group of girls, none of them over fourteen, who live at Chevy Chase, Maryland. She is studying and doing well at school, though the children say she reads with her nose instead of her eyes. We hope she will become assistant teacher.

"Every member of the Woman's Auxiliary should be interested in this Hostel, because it was started as the result of Auxiliary boxes, the contents of which were traded for meat and fish, the chief food of the children, and for labor, without which it would be impossible for us to carry on the work.

"There is need of larger sleeping quarters for the children and of a recreation room which might also be used for family prayers, meetings, and Lenten and Advent services. You will realize, therefore, how thankful I am to each and every member of the study classes for undertaking the support of these children during the coming year.

CLARA BURKE.
(MRS. GRAFTON BURKE.)

NEWS OF THE GIRLS' FRIENDLY SOCIETY

The Membership Department, under the leadership of Mrs. Stanley R. West, is stressing the importance and value of this work among small girls, and recommends it, especially as the first step in organizing the Girls' Friendly Society in rural parishes. Candidates' Classes meet, as a rule in the afternoon; it is easier to find leaders for children than it is for older girls, and the program is more simple. Once a Candidates group is well established, the development of a complete Branch is only a matter of time, and little Candidates, well trained in the work and ideals of the Society, make loyal and effective members. Program materials and help of all kinds are available for new leaders at the diocesan office and through the Program Advisor at the National Office.

The Chairman for Candidates, Miss Anna H. Denniston, W. School Lane, Germantown, and the Chairman for Rural Work, Mrs. Benjamin Bird, 127 Upland Terrace, Bala, will be happy to confer with the rector of any parish planning for childrens' work, and will meet with prospective leaders for a conference. If you are interested, please communicate with Miss Denniston or Mrs. Bird direct, or through the G. F. S. office in the Church House.

—

At the morning service, Sunday, February 14th, in St. Alban's, Roxborough, Rev. Herbert N. Caley, rector, two Associates were received into the recently reorganized Branch in that parish, and thirteen little girls received the Candidates' emblem, upon the recitation of the "Promises to Try." Mrs. Alvion P. Mosier and Mrs. Maud Duncan, the Associates received, were presented by the Diocesan Secretary, Miss Beatty, and Mrs. Spiess, the Diocesan President, gave a brief talk on the history and present day activities of the Girls' Friendly Society.

—

St. Peter's, Glenside Branch, G. F. S., celebrated its fourth anniversary on Tuesday, January 25th. A delicious supper, prepared by the members themselves, was served to about thirty guests. There was a birthday cake with four candles for each of the three tables. The rector, Rev. George Copeland, and the Diocesan President, were the speakers. Under the leadership of Miss May E. Bourn, this young Branch is growing steadily, and is a strong asset to the parish life.

—

The National Girls' Friendly Society has arranged for a luncheon to be held on Monday, May 16th, during the meeting, in Philadelphia, of the National Church Social Work Conference. Miss Mary VanKleeck, of the Russell Sage Foundation, will speak on "Girls in a Machine Age." Further details will be given in the April Church News.

FORTY YEARS "YOUNG"

With their meeting room at Old St. Paul's (now the City Mission) very gay and festive with flowers and "Friendly blue" place cards and programs, this Branch of the Girls' Friendly Society, on Friday, January 27th, celebrated its fortieth birthday. At 7 P. M. honor guests, former and present members assembled at their respective tables and partook of a delightful dinner, cooked by the Branch's regular supper committee.

Miss Margaret Lukens, National President, in bringing her greetings to the Branch, took the word "f-o-r-t-y," making each letter stand for a Friendly quality:

F Friendship
O Organization
R Religion and Record
T Thoughtfulness for others
Y Youth

Mrs. C. William Spiess, Diocesan President, in a very happy word of greeting, sounded the note of going forward singing in their Friendly life.

Mrs. Frazier and Mrs. Zimmerman, respectively, first and second Branch Secretaries of Old St. Paul's, told in a most fascinating manner of the formation and early days of the Branch, when faithful "Dobbin," drawing their bus, brought the members, sometimes after many delays, safely to the door and took them home again.

Mrs. W. W. Cardwell, Vice-President of the South Philadelphia District, and Miss M. Atherton Leach, Vice-President of the Senior Club, also brought greetings of appreciation and help to the Branch.

Among other interesting features on their live and attractive program were a rhymed version of the contents of the Branch Record Book by Miss Rose Gutmann, a poem written by Miss Alice Baker, "I Am Forty Years Old Today," and "What the G. F. S. Has Meant to Me," by Miss Emma Hess.

DAUGHTERS OF THE KING

The Junior Daughters of the King afford an unusual opportunity for the younger girls of our Church. Under the leadership of a directress appointed by the rector, a member of a senior order and one who is in sympathy with the vigor and vision of young people and is earnestly desirous of helping them to deepen their own spiritual lives and to bring others into this privilege, they will meet once or twice a month for Bible study and such other study as will make their church-life richer.

Here is a chance for topical Bible study, or perhaps a happy and free discussion of things which have puzzled. Here is a chance for a fuller study of the ritual of the church, or church architecture, or paintings of religious subjects or church symbolism. What a nucleus for a training class for intelligent Sunday School teaching! Leadership is fostered and developed in the various members as they lead the devotional program which open and close the meetings. There is sometimes an opportunity for a bit of sewing to supplement the Altar Guild's work, or perhaps a layette to make for a baby of the parish, or simple garments for a child

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who has no suitable clothes for Sunday School. These are the things which give our young girls the thrill of seeing other lives glow from the touch of a thoughtful hand. Such a group of consecrated young people will find new longings arise within them; fuller desires to let the Lord and Master work in and through them.

DOROTHY B. WURTS.

Deaconess Julia Clark of St. Hilda's, Wuchang, who wrote about needing books to replace those flooded out of St. Hilda's, you remember, writes acknowledging some reference books that were sent her and says, "I am teaching seventeen periods of Church history and Bible study of various grades and subjects."

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Sheltering Arms Completing Half Century of Service

Since March 4, 1932, marks the fiftieth anniversary of the incorporation of the Sheltering Arms, it seems fitting that this report should briefly enumerate the major changes which that period of time has brought to pass, not only in the work of the organization, but also in the community attitude toward the problem of illegitimacy.

Our Charter states that "the object of this Corporation is to receive and care for Foundling Infants and such other kindred work as the authorities hereinafter provided for shall decide upon." The scope of the work, however, as nearly as can be ascertained from old reports included from the beginning work with deserted wives and unmarried mothers who were, at that time, designated as "fallen women," as well as work with foundlings.

Fifty years is a long time; in it may be included the major part of the development of the existing public and private social agencies of Philadelphia. Organization of the Department of Public Welfare of the City brought about a transfer to it of the work with foundlings since these babies were held to have a direct claim upon the taxpayers. However, until January, 1924, temporary institutional care was granted to children under two years. A quotation from our report of that year shows why this service was discontinued:

"It was decided in January, 1924, to discontinue the care of children whose homes had been broken up for temporary periods, that it had been customary for the institution to accept since its incorporation in 1882. It was felt that this action was in accordance with the best standards of child care, since the use of family homes under the supervision of trained workers is considered better for young children than similar care in the most ideal of institutions."

Deserted wives are still eligible for institutional care at the request of other case-working agencies. The unmarried mother is, however, given preference, since her problem is usually more urgent. It is in the work with this group that the greatest changes are noticed.

In the early days, again judging from the inadequate records of that period, the mothers were older, more mature and often with a most limited background. Many of them had been domestic servants, and were only equipped to return to this type of work. To quote from Bishop Steven's report of April, 1882, "The Sheltering Arms provides, by a wise system of selection and oversight, for the careful placing out of mother and child in proper positions in the country." This solution was at that period the one most acceptable to the community at large, and was based on the same general principles that would underlie the work of any good employment agency.

Today, the method of a wage home is sometimes followed, but only after a careful study of the mother's family background, and an equally careful investigation of the fitness of the home to meet her particular needs.

The past half century has shown social agencies, even as it has shown schools and parents, that success in training must be based on a study of the individual, and that the more difficult the problem, the greater the necessity for skilled social workers and teachers.

With a better general knowledge of the principles of psychology, public opinion toward unmarried parents and their children has become more intelligent; and the problems that reach a social agency have become more challenging, since they present a social cross section of the community rather than a group from the socially underprivileged.

The amount of time and effort and skill involved in a study of a girl's emotional relationship to her world is not apparent to the casual observer. Her spiritual contact with her church, her emotional reaction to her family and to the father of her baby, her academic achievements and capabilities are all surveyed. A careful record of these observations is kept for future reference and for use in the Case Conferences held jointly by the board and staff. Without this knowledge it is practically impossible to use the social resources of the community to the best advantage in working out plans for the unmarried parents.

"Parents" is said advisedly, since too often the general public thinks in terms of the unmarried mother and omits from its consideration the problem of the unmarried father, with whom it is frequently possible to do an equally good piece of case work.

Fifty years ago the founders of the Sheltering Arms thought of institutional care as a protection from the criticism and censure of the unmarried mother's acquaintances. With the growth of tolerance toward transgressions of all kinds, the natural desire of a mother to have her child become a member of her own family group is now able to be gratified. Thus, there has come a change in the use of the institution. Girls from reasonably stable homes prefer to remain with their parents. It is the girl without a close family relationship, e.g., an orphan or the child of divorced parents, or the girl who is unhappy in her home adjustment who now needs a place of shelter.

But, cases are not accepted unless it seems probable that a really constructive piece of work can be done on the girl's character.

We offer the services of trained workers to aid in adjusting a girl to her own environment, so that her experience may work for growth rather than for deterioration; so that she and her child may become civic assets rather than liabilities.

During the past eight years, there has been an increasing demand for this service to girls in their own homes, so that now more than sixty per cent of the mothers under care have never been resident in a maternity home.

The work of the Sheltering Arms is necessarily limited by territory to the counties of the Diocese of Pennsylvania. By reason of other social activities it is practically limited to Protestant white and colored girls within this area.

With our present staff of paid workers, we are not able to care for all the unmarried mothers even in this limited field.

It is noteworthy that we have the confidence of the community in our efforts to cover this ground, as shown by the willingness of the Welfare Federation to augment our income from time to time, and as shown by other case-working agencies who request us to give institutional care to their wards.

At the present moment of unemployment and financial depression, we are straining every nerve to do our bit. Our staff is working overtime in an effort to maintain those standards of case work considered proper by the best social service agencies in all the large cities, and to avoid turning away girls who need the type of help we are so well equipped to give.

Our Board of Managers make generous gifts every year in household comforts for Ravenswood. They also arrange for the conducting of classes in English, group singing, dressmaking, and knitting for the girls in the institution; as well as contributing to a fund for a normal amount of recreation and holiday treats. They have for several years paid the salary of extra men working on the lawns and gardens of Ravenswood. They have assured to the girls in the maternity home the services of the Dental Bus of the Philadelphia Mouth Hygiene Association and they contribute annually to the Child Welfare League of America.

The Board of Managers has started in the past year a new committee whose function is to bring our work before the public with the aim of interesting possible donors, and to keep the Board aware of the new trends in social thought.

It is felt that no Board can give intelligent guidance to its own organization without a thorough knowledge of its social environment.

The changes in policy and in the scope of work during the past fifty years of the Sheltering Arms parallel the changes in other types of social welfare. No one

can foretell the future of the organization in the next fifty years with the present rapid change in community attitudes. This period may bring legislative changes, and it may also bring an increasing emphasis on the use of foster homes for prenatal and postnatal care, since this method of treatment is already in vogue in many cities.

It is our purpose, therefore, to face the future as we have the past, showing strength at the center of our operations and flexibility at the circumference, motivated solely by the desire to be of the greatest possible assistance to those for whom we are incorporated to serve.

SOPHIE H. DRINKER, *President.*
ANITA PECK, *Superintendent.*

SOCIAL PENITENCE

Alas, instead of being a period of inner discipline, Lent has become a relief from the dizzy social whirl; a time of moral manicuring! Penitence? For a few devout souls, yes; but for the mass of church folk it is little more than a form. No doubt we need to deal with the little gray sins that eat away our peace; but is there to be no prayer and fasting for the dark, social sins which make human life a hell? No broken and contrite hearts for the sin of war, which desolates humanity and leaves trails of skeletons across the earth? No repentance for racial rancor, and bigotry which blinds us to brotherhood? No sackcloth and ashes for the sin of schism which divides the church and makes it impotent; for pettiness of soul, for our pickwickian talk about unity? No bitter sorrow that the gospel of Jesus has become in our hands a religion of easy edification rather than of daring moral adventure; jam, not dynamite? Yet, if we look into our own hearts we shall find the key to the chaos, and why the world is so awry, since the social scene is our own lives writ large. O my heart, consider!—*Joseph Fort Newton.*

MISSIONARY NOTES

Did you know that by 1870 the Hawaiian Islands had been practically converted to the Christian faith, about fifty years after the first missionary went out there? The establishment of great sugar plantations, however, led to the importation of Chinese and Japanese laborers in large numbers. Later on Filipinos were brought over. The Japanese now make up about a third of the whole population with the Filipinos as the next largest group. The 23,000 Chinese are almost equal to the pure Hawaiian group. Our Church is doing a great work there, and we have more baptized people there than we have in the Diocese of Lexington, Kentucky, although the total population is more than twice as great in the latter diocese.

The Parish Priest's Relations With Medical Students

What principles should guide a parish priest in his relations with a medical college nearby? The following is offered as a tentative policy.

On the one hand, medical students are like other students in some respects. Most of them are young, and therefore in a formative stage. Most of them are away from home, and therefore lonely at times. The personnel is constantly changing, year by year. They are of diverse religious background and training, and the college atmosphere is not always favorable to Christian belief and practice. They are preoccupied with their own academic world. They have high ideals, not always avowed.

On the other hand, medical students are unlike some other groups in certain other respects. They are postgraduate, and to that extent more mature; and their vocation is settled in its main outline. They are comparatively hard worked and hard working. They are a select group. Their chosen profession is marked by a necessary emphasis on the material and physical; and characterized by high ethical standards, a tradition of devotion to duty, and of unselfish service.

A student pastor should serve the students. With rare exceptions, any service they may render his parish, as in teaching Bible class for example, will be unsatisfactory; and the attempt to exploit them in such ways will only injure his chances of helping them. His objective should be strictly religious, with a minimum of social or other features, each valued solely as it contributes to religions ends. He should aim to relate students to neighboring parishes, as far as possible; making known the hours of services and the like, studying the effective use of their bulletin boards and other usual vehicles of student publicity. He should make the sacraments available to them under their circumstances.

He will be equally at the service of all, without denominational test, and will wish to connect the student with the church of his choice. He will coöperate with other student pastors in the same institution, and take his part in "Y" or any similar work. Ultimately he will hope to establish himself, with the reputation at least of a busy man who yet has always plenty of time and sympathy for the personal problems of any who wish his help. To this end one would wish to be a familiar figure, so far as time permits; but never appear an idler, nor less than professional. He should try to fit in with the scheme of things academic, and feel and show an interest in its high points, as matriculation and graduation.

Work on the scale of one is the most effective. Personal interviews should therefore be valued. The works of Drummond, Moody, Trumbull, Walter, and Shoemaker contain suggestions on methods. It is necessary for him to secure and to deserve the confidence of those whom he would help. He should where possible bring students who have been interested into contact with one another, and encourage them to bring their friends. Some will at least bring others into touch with him; and others will become themselves evangelists, depending on the ability of the pastor to bring out in them this capacity.

Even a small nucleus could be made the basis of a continuing group, somewhat like the Newman societies of Roman Catholic students. With suitable flexibility, there is yet value in permanent institutions; and meeting nights, receptions and the like, may gain in effectiveness if they become fixtures year after year. The pastor will seek coöperation from members of the faculty, medical staff, trustees, and similar groups; and be alert to the possibilities of help from various other sources, from nurses and office force, to orderlies and elevator boys. Nor will he take any of them for granted, but remember the fact that they themselves may be in spiritual need. If one or more officials or interested lay associates of the school will coöperate, it will probably be of great advantage.

The pastor will try to hold up the highest ideal of vocation, that God has a plan for every life, and that man's happiness as well as his destiny hinges on his discovery and fulfilment of God's purpose for him. He will remember and remind the students discreetly but, in every possible way, how potent is the influence of the physician, in his intimate human contacts, the confidence that is reposed in him, and the high regard in which the public rightly hold the good doctor. He will keep always in mind the varieties of full-time Christian service open to medical people, to which end he will try to use returned medical missionaries. The thought should animate him, and spread to those with whom he works, that any of them may one day be a Teusler or a Grenfell.

CHARLES JARVIS HARRIMAN.

Bishop William M. Thomas, in Southern Brazil, has twenty-seven Brazilian clergy on his staff, and two Japanese who cover an enormous territory where their countrymen are colonizing. American clergy are few, only two in addition to the Bishop, as this mission has always emphasized the development of a native ministry.—*The Outlook, St. Asaph's.*

There are souls in this world which have the gift of finding joy everywhere, and of leaving it behind them wherever they go.—*Faber.*

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I. W. MULREADY

(*Continued from page 255*)

Church with its world-wide mission, the really national organization that overreaches provincial tendencies—all these and many other priceless possessions of our Church we should gladly share in order to enrich the spirit of worship and service in every community.

"The second deals with the practical matter of ethical conduct, and of the philosophy that should lie back of it. This is a day of confusion, when well-meaning people differ widely in fundamental conceptions of what is right and wrong, and of the means of attaining even those good ends upon which all are agreed. There is no moral problem that will not be solved through wisdom, humility, forbearance, and love. Has not our Church these graces to offer the confused mind of today?"

Bishop Green of Mississippi, Chairman of the Joint Commission on Rural Work to the General Convention, says: "The rural problem demands specific consideration from whatever angle it is approached, whether social, educational, economic, or religious. This is dictated not because of any essential difference between rural and urban human nature, but because of the very obviously different conditions under which the rural and urban people live and work." And the Division on Rural Work, under the Department of Christian Social Service, with its Secretary for Rural Work, is a recognition by the National Council of the importance and specialized character of this work.

Well may we pray, in the words of one of the prayers lately published on behalf of Church work in rural communities: "O God, grant to us and to all leaders, members and congregations of Thy Church, a vision of the fields white unto harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by Thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through Him who said of old, Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest; thy Son, Jesus Christ our Lord. Amen."

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News Notes of Young People's Fellowships

The Rev. Stanley Wilcox, of St. Paul's Chester, was the speaker at a church service held by the Convocation of West Philadelphia-Chester, at St. John's, Lansdowne, February 28. Two new Fellowships also have entered the Convocation of West Philadelphia-Chester, and will soon apply for admittance to the Diocesan organization. They are: St. Philip's, 42nd and Baltimore Avenue, and St. George's, 61st and Cedar Streets.

—

The Young People's Fellowship of North Philadelphia Convocation held a joint meeting for presidents and the clergy of its member Fellowships, February 23. The conference was to stimulate and enlarge work among the young people in the convocation. Those present have pledged themselves enthusiastically to follow out the program as worked out.

—

Certificates have been printed and any Fellowship that pays its dues will receive a certificate with its name inscribed thereon as recognition of the fact that it is a member of the Diocesan Organization.

Also upon payment of Diocesan dues the Fellowship will receive a subscription to THE CHURCH NEWS for the remainder of the year. THE CHURCH NEWS has a page devoted to Young People's News every month and this will be the official publication of the Commission on Young People.

—

The Inspiration Day of the Diocesan Young People's Fellowship, was held February 20, at St. Paul's Church, Overbrook. The Rev. Charles Tuke, of St. John's, Lansdowne, was in charge of the service and Meditations.

It was opened at five o'clock by a short service, after which Dr. Tuke gave an address. Following a brief supper period, the young people adjourned to the church, where Dr. Tuke completed his talk.

Every year at this time, the Commission plans a service as a preparation for the Lenten Season, which is attended by increasing numbers of the young people from the various churches in the city and vicinity, as they feel that it offers them a guide for the coming year.

—

The Junior Woman's Auxiliary, under the direction of Mrs. Henry W. Dillard, are sponsoring a series of talks during Lent, on Tuesday afternoons, to which they have invited the Young People's Fellowship.

The meetings are being addressed by Dr. Joseph Fort Newton, and are being held at St. James' Church, 22nd and Walnut street, from five to six o'clock in the afternoon. All young people who have an opportunity to attend these meetings should do so.

The Young People's Fellowship, Convocation of Germantown, held a dinner and dance, Thursday, February 4, at Grace Church, Mt. Airy.

After the dinner the first speaker of the evening, Rev. Robert O. Kevin, of St. Stephen's, 10th and Chestnut streets, made a plea to the young people to let their religion be a power within them to urge them on, and to let others know of that power.

"Barney" Berlinger, all-round athlete, from the University of Pennsylvania, gave a most interesting talk on his trip to South Africa. He was chosen one of nine representative American athletes to tour South Africa. There wasn't a thing that "Barney" didn't see; from diamond mines to lions on the veldt, and if he had been willing to talk longer, the dancing that came after would have been forgotten.

———

ALL SAINTS, FALLSINGTON, REDEDICATES MEMORIAL

All Saints Memorial Chapel, Fallsington, was taxed to capacity on February 12, for the service of rededication of memorials that were originally given by the late Mary A. Williamson, the founder of the chapel, in memory of her parents, brother and sister, and others. Among these were the late Bishop Odenheimer and his daughter, Miss Margaret Odenheimer.

Notwithstanding that the Rev. Francis H. Smith, rector of the Chapel, was suffering from fractured ribs and other injuries received in an automobile accident a few days previously, he conducted the services. Immediately following the exercises the Rev. Mr. Smith returned to his home. His condition is reported improving.

The rededicatory service was made possible through the interest of the parish branch of the Girls' Friendly Society.

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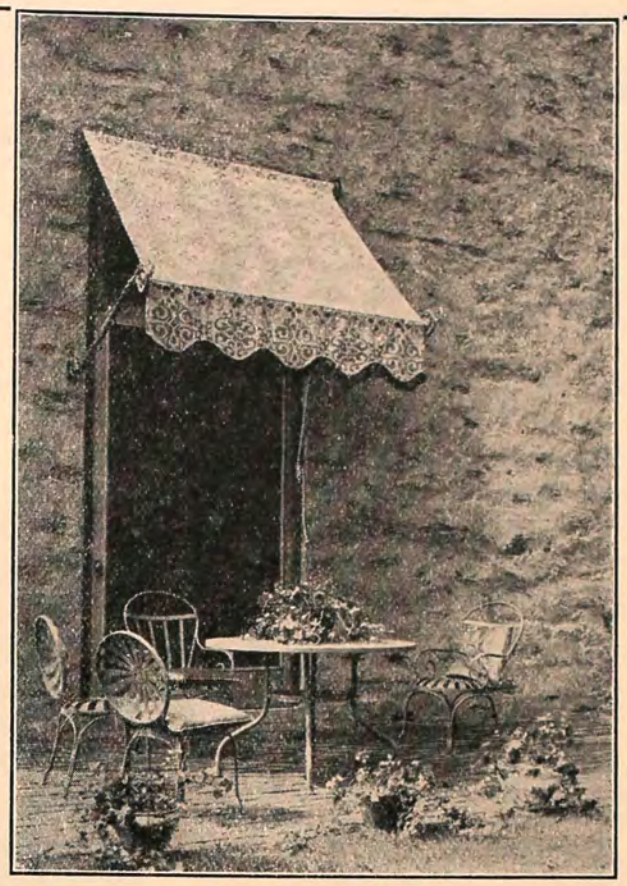

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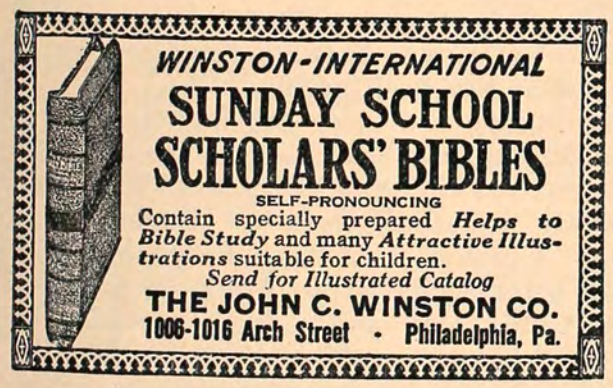

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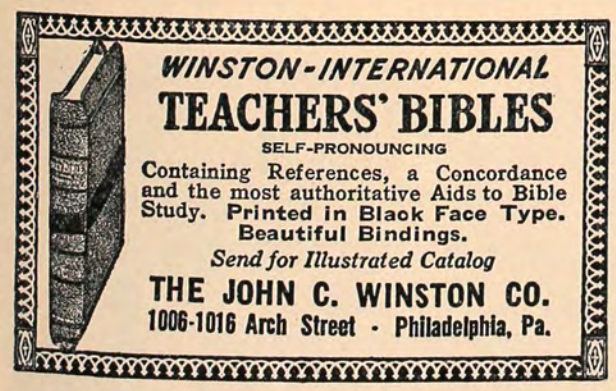

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Pickering Forge

By Irving T. Worthy

IN the Spring of 1922 a little, old man, bent and broken-gaited but active although leaning on a cane, entered the front yard of a home at a crossroads seven miles countryward from Valley Forge. At this corner, the center of Charlestown Village, the two hundred-year-old blacksmith shop was still standing, its sway-back, shingle roof green with moss, and through the many holes streamed the sunlight on two old anvils, the hearth, the leather bellows and the rusty tools.

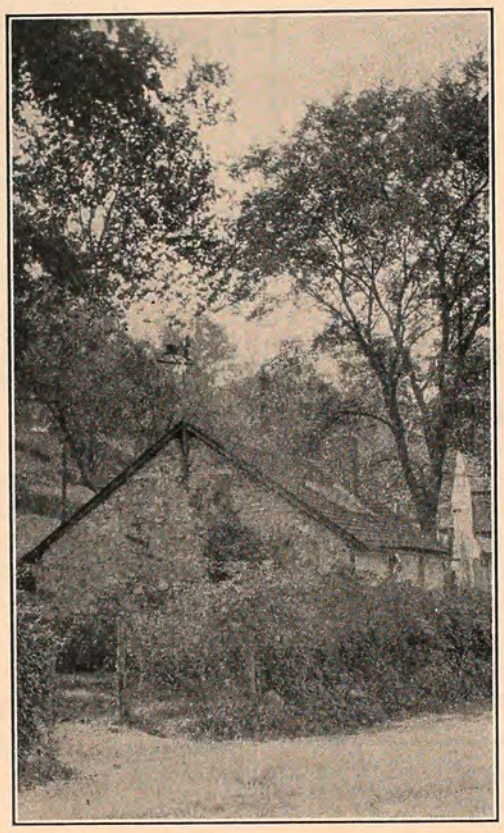
"I want a job," the old one said to a man he saw working in the garden.

"What can you do?" asked the other.

"I'm an English army blacksmith," said he, "and I served in South Africa and pretty much all over the rest of the world."

"Well, there's a blacksmith shop and tools and I know a man who wants some old-fashion hinges made, so you may have the job."

And that was the beginning of Pickering Forge.



Pickering Forge

General Varnum's Headquarters at Valley Forge was being restored under the direction of Mr. Horace Wells Sellers, Architect, Philadelphia's authority on Ecclesiastical and Colonial architecture and and hinges and latches for its spring house were the first job of Pickering Forge.

The little, old man was clever with the hammer; the hinges were well made and other work was found for him. Soon another blacksmith, just off the boat from his New Foundland home was brought to the Forge. This was a very young man, also a soldier, whose left leg had been shot through three immediately successive times by a German on a battlefield in France.

At the close of 1927 the owner abandoned his profession to give all of his time to the Forge. Although not a blacksmith or metal worker, he had received a thorough, fundamental training in the subject at one of the first manual training courses in the country, that of Pratt Institute, Brooklyn, N. Y.

Until electricity was brought to Pickering Valley in 1928 only the equipment that had been in use for nearly two centuries was available at Pickering Forge, the old, leather bellows were pumped and holes were punched or drilled by hand and metal was filed, not ground. Such methods are slow and, at present wages, expensive. To an observant person the results of the old method are usually more interesting and often better than the precise products of electrical power. But only a minority appreciate the special care of the work of olden times; the others are more interested in cheapness. Early in 1928 electricity arrived in Charlestown and the Forge was gradually equipped to use it although the old bellows were kept and the ancient appearance of the place was retained.

The list of pieces that have been made at Pickering Forge now includes railings, gates, grilles, brackets, lighting fixtures, fireplace furnishings, signs, wind vanes, hardware, house furnishings (curtain rods, etc.), and furniture, including both interior and porch or garden pieces. Designs are made by the Forge, either original or according to customers' plans or ideas. Reproductions of old work, especially hardware, are an important feature. A fairly complete set of photographs has been accumulated.

As with other media, the highest artistic expression with metal has always been ecclesiastical, such as the grilles or rejas of European cathedrals, especially those of England and Spain. Although Pickering Forge has thus far had some ecclesiastical work, its principal architectural commissions have been in the field of domestic architecture, in executing architects' plans for suburban estate homes and their furnishings, either directly for the architects or through their building contractors.

For a reverent, thoughtful Easter

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"This is a magnificent work—one of the best accounts of the Resurrection ever written. . . . I do not know of a book which has been published since I have had an intimate acquaintanceship with religious books that comes as near my ideal of what a great Lenten and Easter volume should be."—*Dr. William H. Leach.*

THE SEVEN WORDS FROM THE CROSS, *by Frederick David Niedermeyer, D.D.* $1.00

A thoughtful study of the Saviour's utterances from Calvary. For general use in the Lenten season, for the hour of individual meditation, or for the requirements of reading circles or study classes, Dr. Niedermeyer's book will be conspicuous because of its helpful, worshipful quality.

THE MEANING OF THE CROSS, *by Henry Sloane Coffin.* $1.50

Dr. Coffin believes that too many of us regard Christ's supreme sacrifice as a phenomenon with no present significance. In this book he powerfully reveals the meaning of the Cross.

LET US KEEP LENT, *by Gerhard E. Lenski.* $1.00

For each day Dr. Lenski has a central thought, developed by selected passages of spiritual and literary beauty, and a prayer for the day. A book which many pastors are asking their people to read in preparation for Easter.

IN REMEMBRANCE OF ME, *by Edward J. Rees,* with an Introduction by *Bishop E. D. Mouzon.* $1.00

These twelve Communion addresses treat of the meaning, purpose, and urgency of close spiritual communion with God and Jesus Christ. Especially pertinent during the Lenten season are the chapters: "Consecrated Lives at Consecrated Altars"; "The Supper in the Light of the Cross"; "Immortality and the Easter Hope"; and "The Spirit of Missions in the Sacrament."

IF I BE LIFTED UP, *by Samuel M. Shoemaker, Jr.* $1.50

A group of sermons attempting to approach the central meaning of the Cross. In speaking of his avenues of approach the author says, "I think of them as converging but incompleted radii, all pointing toward the real meaning of the Cross."

THEY CRUCIFIED AND CRUCIFY, *by Edward L. Keller.* $1.50

Choosing an original path, the author points out the sins which motivated the crucifixion of Jesus. In addition he shows us that the same sins, such as indifference, unfairness, prejudice, and envy, crucify him again today.

HIS GLORIOUS BODY, *by Robert Norwood.* $2.00

Immortality and survival after death, subjects that have always fascinated men, constitute the theme of the informal talks in this volume. Based upon the letters of Paul, the conclusions rest upon belief in the death and resurrection of Jesus.

FOLLOW THOU ME, *by George W. Truett.* $2.00.

These addresses abound in rich illustrations drawn from the preacher's own broad experience. Their base is at all times scriptural but their projection is into the very heart and life of our times.

THROUGH THE BIBLE DAY BY DAY, *by Edward P. Westphal.* $1.25

Through its actual use in a community-wide interchurch campaign of Bible reading, this book has stood the test of practical experience. The three year plan makes the readings adaptable for a wide variety of uses, such as daily devotional reading; church or community campaigns, personal or group study of the Bible; the study of particular books or sections, or of a definite period of Bible times. Attractively printed and bound.

FOR TIMES OF CRISIS, *by Ilion T. Jones, D.D.* $1.25

The Bible is an unfailing source of help for our needs. The author of this book makes it easy for us to find this help by classifying Scriptural passages under recent terminology, such as "When Everything Looks Dark," "In Times of Anger," "For Family Tension," et cetera. Beautifully bound.

THE EVIDENCE FOR IMMORTALITY, *by Don P. Halsey.* $2.00

A judge accustomed to deciding issues upon the evidence available, answers the question concerning the survival of the human soul affirmatively. On closing the book the reader is left with the feeling that the only possible conclusion has been reached.

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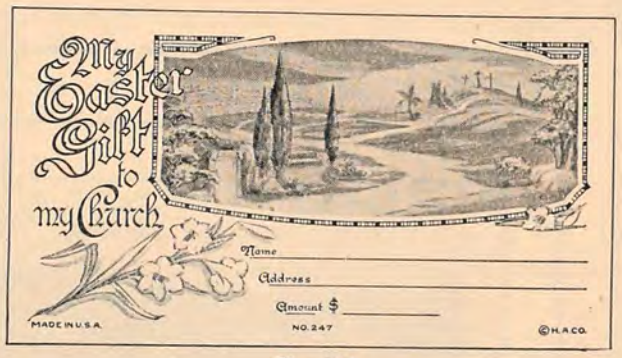
A SELF - DENIAL envelope also in colors is available at 40 cents a hundred or $3.50 a thousand.

DESIGNED to express the spirit of Easter, this folder has several very



No. 247

definite uses. As programs for the Easter church service the blank inside pages may be used for printing the order of service. For the pastor who wants to send his congregation an Easter message, and for the individual who wishes to write personal messages to friends, this folder is ideal. Illustrated at right.

No. 245. Size 5¾ by 6¾ inches, flat (not folded). 75 cents a hundred; $2.75 for 500; $4.50 a thousand.

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Envelopes No. 249 for large folder, 50 cents a hundred; $2.25 for 500; $4.00 a thousand.

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YOUR rector could find many uses for an individual communion set. Why not see that he receives one as an Easter gift. We have four different designs and we should be happy to send you information regarding description and prices.

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A NEW ORGANIZATION

This organization is called "The Guild of All Soul's Chapel of The Philadelphia General Hospital." The object of the Guild is to aid in the spiritual, social and material welfare of the patients in the Hospital.

The officers are: President, Rev. Joseph Baird, *Chaplain;* 1st Vice-President, Mrs. Rose Hope Montgomery; 2nd Vice-President, Mrs. W. P. Noyes; Treasurer, Mrs. J. A. Cuerten; Recording and Corresponding Secretary, Mrs. William Albert Wood.

At present about twenty Episcopal Parishes are represented. Standing committees will take charge of various branches of the work, each Committee having appointed its own chairman. Any Christian man or woman of any district desirous of helping in this work is eligible for active membership in the Guild. There is active and associate membership. Dues are one dollar a year.

Mr. Baird feels this organization will be of infinite value to him and to the patients. The patients have the greatest confidence in the Episcopal Church, feeling happy in the thought it will do everything possible for them.

The Guild has pledged its loyalty and will coöperate with the Chaplain as their leader in every way to further this good work.

The Chaplain is most grateful for the Rectors, Presidents of the Auxiliaries, Young People's Fellowships, Men's Clubs, Scouts and other organizations of many churches who have given valuable assistance.

ELEANOR HARVEY WOOD,
Secretary.

This is the twentieth year since the consecration of Bishop V. S. Azariah, Bishop of Dornakal, first native Indian bishop in the Anglican Communion. He has a son at Cambridge University, studying for Holy Orders.

Bishop Frank Norris, who is Presiding Bishop of the Synod of the Chinese Church, writes that confirmations were reaching a new record in his own diocese of North China. In addition to twenty-one foreigners, there had been 270 Chinese confirmed by the first of November, with a number more to follow in a country visitation he was then beginning.

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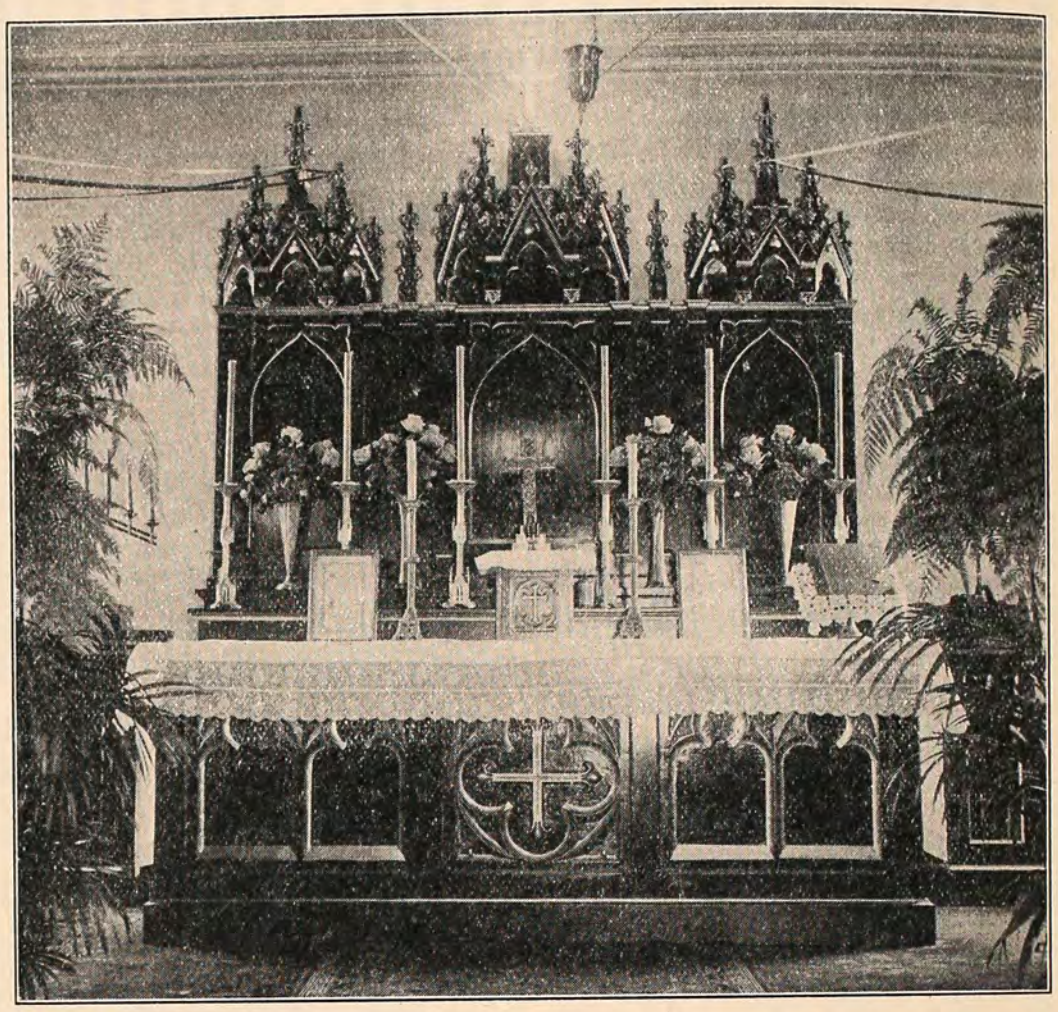
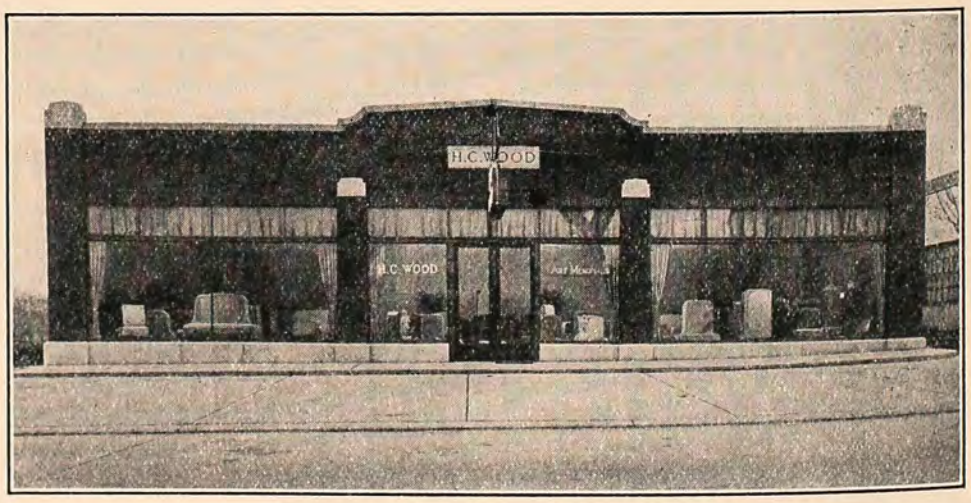
Dedication of Altar



On Sunday afternoon, January 17, this beautiful Altar, with hand-carved reredos was consecrated by Archdeacon Bullitt, at the Church of the Holy Redeemer, Polish, Richmond and Ann Streets, as a result of the devotion and later of love of the ladies of the congregation, who, in the face of almost insurmountable obstacles, steadfastly kept on with the raising of the necessary funds.



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"At the top of the Hill."

Esther Brown, the recently appointed Woman's Auxiliary field secretary for work among colored people, was telling recently about the effect of the little community house which serves as a social work laboratory for the girls in training at Tuttle School, Raleigh. This house and playground, largely the gift of the Rev. and Mrs. A. B. Hunter, formerly of St. Augustine's College, Raleigh, represents the first attempt to provide any community welfare or recreation for the Negroes in Raleigh.

———

The Girls' Friendly Society of several dioceses have started new diocesan papers. Virginia, Southern Virginia, Pittsburgh, Iowa, and Chicago have new Girls' Friendly papers, most of them in mimeographed form. North Carolina is thinking of starting one. The Iowa girls call their paper *The Iowa Newsboy.*

CHURCHWOMAN

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Here and There in the Diocese

Mr. Arthur W. Strauss of Old Christ Church, Philadelphia, has been appointed Field Director of the Knights of St. John for the Diocese of Pennsylvania. He is engaged in presenting the idea of a fraternity for Episcopal Church boys in the several parishes. Any Rectors or church officials who desire to start a boys' club for an older group may have his assistance and leadership by addressing the headquarters office at 3012 West Coulter Street, Philadelphia.

———

Mr. Phillips Blair Lee was elected to the Vestry of St. Paul's Church, Chestnut Hill, at its last meeting, a vacancy having been made for him by the enlargement of the Vestry to thirteen members in accordance with the provision of our new charter.

———

A set of pewter altar ornaments have been given to the little chapel at St. Paul's, Chestnut Hill, by Mrs. A. A. Jackson in memory of Lucretia M. Ten Broeck Baker. They consist of a pair of candlesticks, a pair of vases, and a very handsome altar cross.

———

Bishop Taitt was the celebrant at a Corporate Communion in the Church House Chapel on Friday, February 26, at 10 A. M., under the auspices of the Committee for the Isolated. The letter sent out at Christmas time from the Bishop has brought many responses and added many to the membership of the League of Intercessions.

———

A service in memory of the late Benjamin N. Bird, former rector of St. Asaph's, Bala, and Dean of the Convocation of Chester, was held at the Church of St. Asaph on Wednesday evening, February 17th. Although the service was intended as a parish tribute to the memory of their former rector, many people from outside the parish were present. Bishop Taitt, whose friendship for Mr. Bird dated back to his boyhood and in whose parish he prepared for the ministry, was the preacher. The Convocation was represented by the present Dean, the Very Rev. Charles W. Shreiner, D.D. The assisting clergy were former associates of Mr. Bird's at St. Asaph's, the Rev. F. C. Hartshorne and the Rev. Timothy E. Woodward.

———

On Wednesday, before Christmas, at night, singers from Old St. Peter's Church and St. Marks Church, under the leadership of Mr. Gilbert, came to Christ Church Home, and sang Carols, and on Christmas Eve. Rev. W. B. Guion, Chaplain, and Rev. R. T. Lyford, Rector of St. Asaph's Church, Bala, conducted the service. Twenty Choristers came from Bala with their rector and sang some fine music.

———

A plan is being worked upon, at Calvary Church, Conshohocken, which we believe will be a great help to the Lenten Offering this year. It is known as "The Crucible Plan." The idea is to secure old gold and silver articles and deposit them in "crucibles" in the Church and Sunday School on February 28 and March 6. These will be melted down, renned and valued and the Lenten Offering for the missionary work of the Church will be enriched by 75 per cent of the value of such articles.

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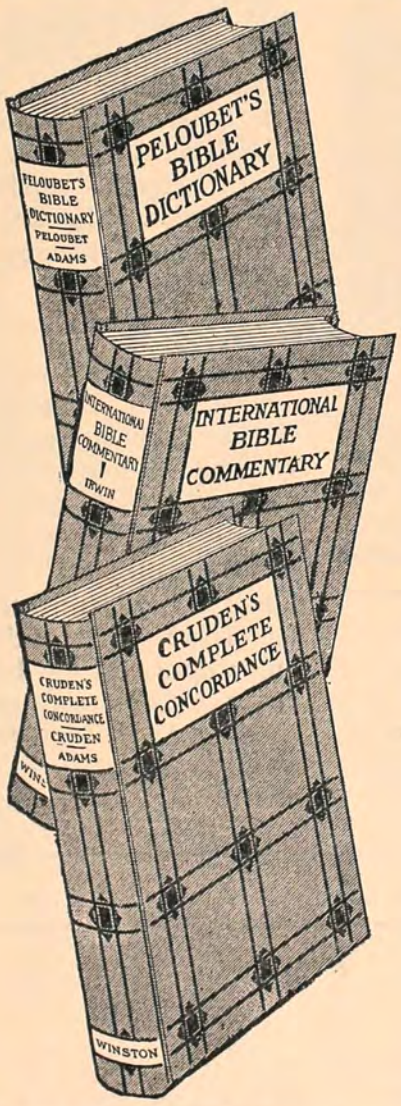

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Allelui a.

REV. S. LORD GILBERSON

Simeon Lord Gilberson, Rector Emeritus of St. James's Church, of Kingsessing, Philadelphia, died at his home on February 7, 1932, in the seventy-seventh year of his age. He was born in Wheeling, West Virginia, on June 17, 1855, studying at Trinity College in 1877, after which he went to Hobart College, where he graduated in 1881. For the next year he attended the General Theological Seminary, entering the Divinity School in Philadelphia in 1885, and graduating in 1888. He was made Deacon in 1889 by Bishop Whitaker and ordained to the Priesthood in 1890 by Bishop Leonard. He served at the Divinity School Mission in 1889, and became Rector of St. Paul's Church, Salt Lake City, from 1889 to 1890. In this latter year he became Priest-in-charge of St. George's Church, Philadelphia, and in 1892, Assistant Minister at the Church of the Saviour. In 1893 he accepted the call to St. James's Church, Kingsessing, serving thirty-seven years until his retirement in 1930. He was Dean of the West Philadelphia Convocation from 1902 to 1919 and a member of many Diocesan Committees at various times. The Burial Service was conducted by the Bishop at St. James's Church, the Interment being in the Church Yard. The Church was filled with his many friends; about fifty of the Clergy being present.

REV. WILLIAM JAMES COX

On January 2, 1932, occurred the death of the Rev. William James Cox, for twenty years Rector of St. Andrew's Church, and Dean of this Convocation from 1919 to 1930.

Dean Cox was a true pastor to his people because he was their friend. His parish lines knew no bounds. A Roman Catholic neighbor once told him that he had a "Catholic heart," which exactly describes his pastoral interest and love of souls.

As Dean of the Convocation his duties as a presiding officer and toast-master were very acceptable because of his keen sense of humor. He was a prince of raconteurs.

Resolved, That the Convocation of West Philadelphia spread these resolutions upon their minutes; that a copy be sent to his family, and that they be printed in THE CHURCH NEWS.

(Signed) S. LORD GILBERSON,
VINCENT FOWLER POTTLE,
GEORGE HALL.

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MRS. JOSEPH A. WHITAKER

On the morning of January 23rd the members of The Advocate Memorial Church were shocked to learn of the death of one of its faithful members and workers, Mrs. Joseph A. Whitaker. Her illness was brief. She was of a very quiet nature and lovely character, active in both the Church and Women's Auxiliary; also on the Board of the House of Rest, Delegate to the Colored Committee, active in the Churchwoman's Club, and our representative to the Interdenominational Union. To all of these she gave her deepest personal interest and devotion.

We have indeed sustained a great loss, her life has been an inspiration to those who knew her.

(MISS) MARY W. WHETTINGTON,
Secretary.

MR. JOHN W. RYAN

In the death recently of Mr. John W. Ryan, Verger, the parish of St. Luke and The Epiphany lost a faithful friend and long-time servant. For the past two or three years he had been incapacitated and a great sufferer; but, before that date he had been Verger of this Church, prior to that Verger at Epiphany Chapel and prior to that he served in the same capacity the old Church of the Epiphany, Fifteenth and Chestnut Streets, since his very young manhood, in fact since 1872. Thereby he had accomplished all but a few months of fifty years as custodian somewhere in the House of the Lord.

His funeral was held in the Church, with the Choir in attendance, the Rector being assisted by the Rev. Dr. Phillip J. Steinmetz, at one time Verger of Epiphany Chapel. His many friends followed him to his last resting place in Mount Moriah Cemetery. These two old parishes have been singularly fortunate, over that half century of their histories, in the personality of their sextons. Together with Mr. Montgomery's long term of service at old St. Luke's, Mr. Ryan's was one of equal fidelity and, in the two of them, the entire series of rectors at both places have had devoted personal friends.

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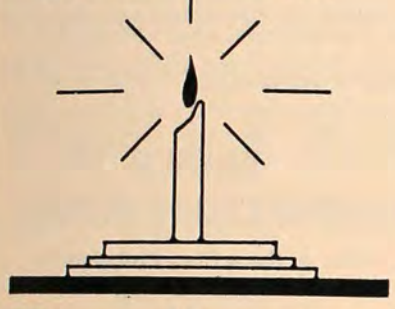

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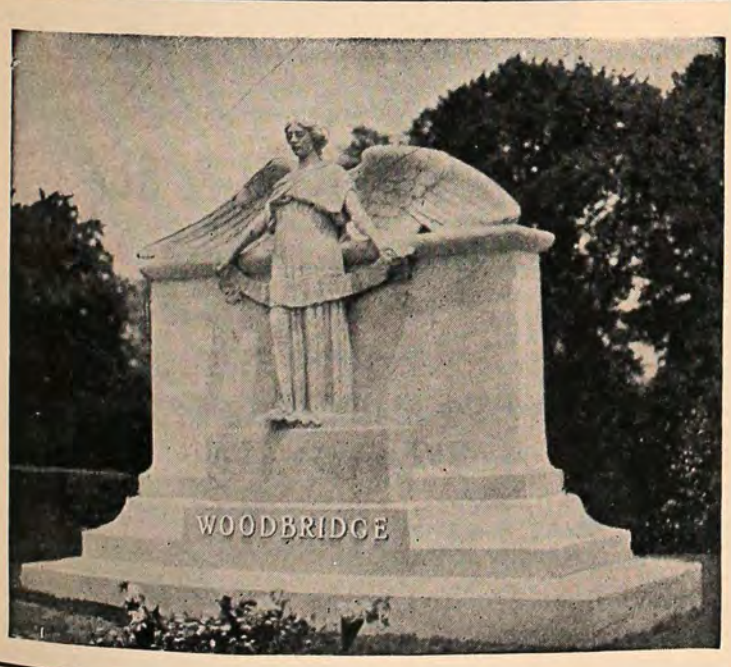

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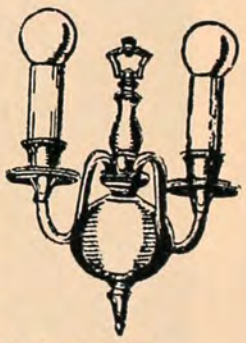

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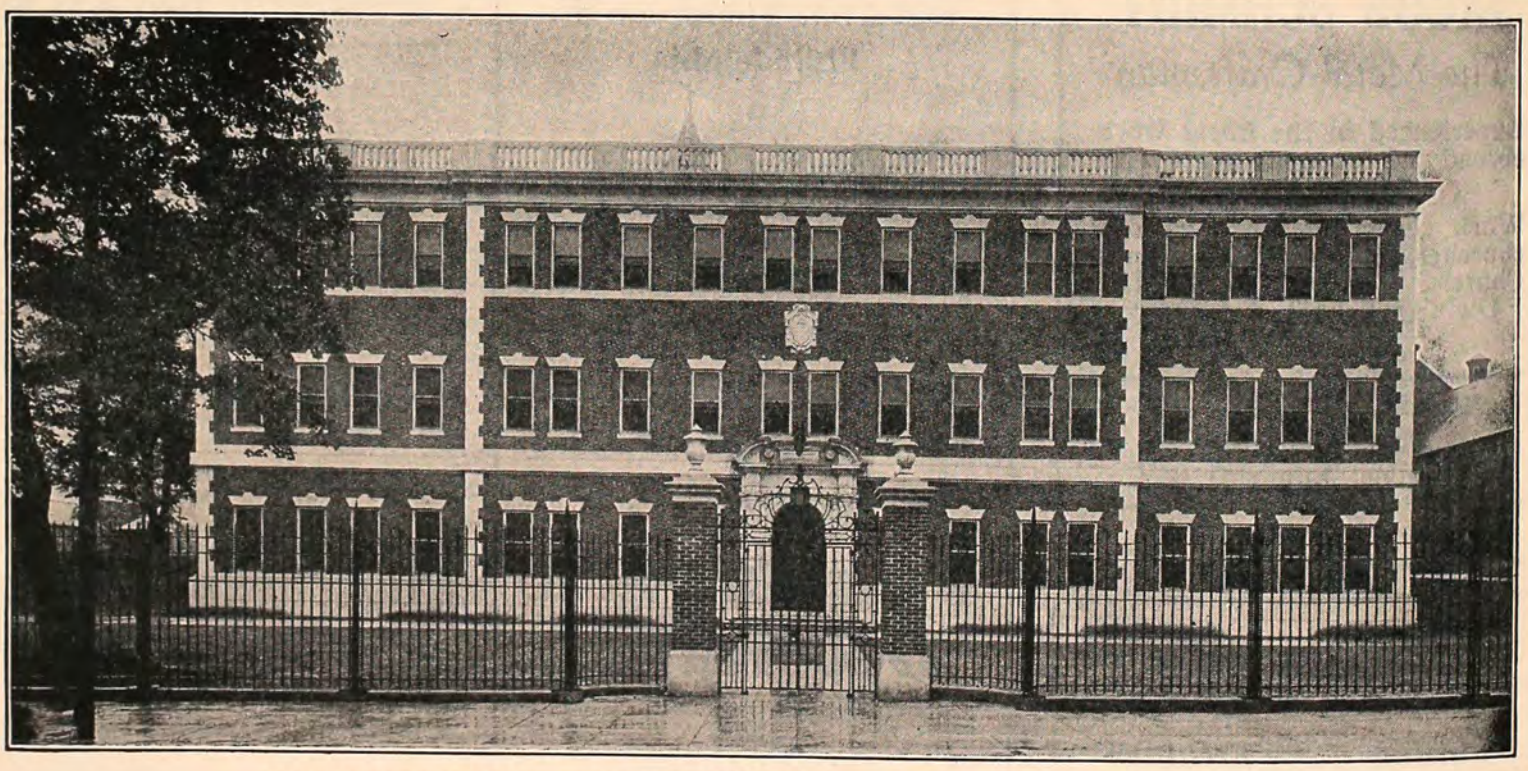

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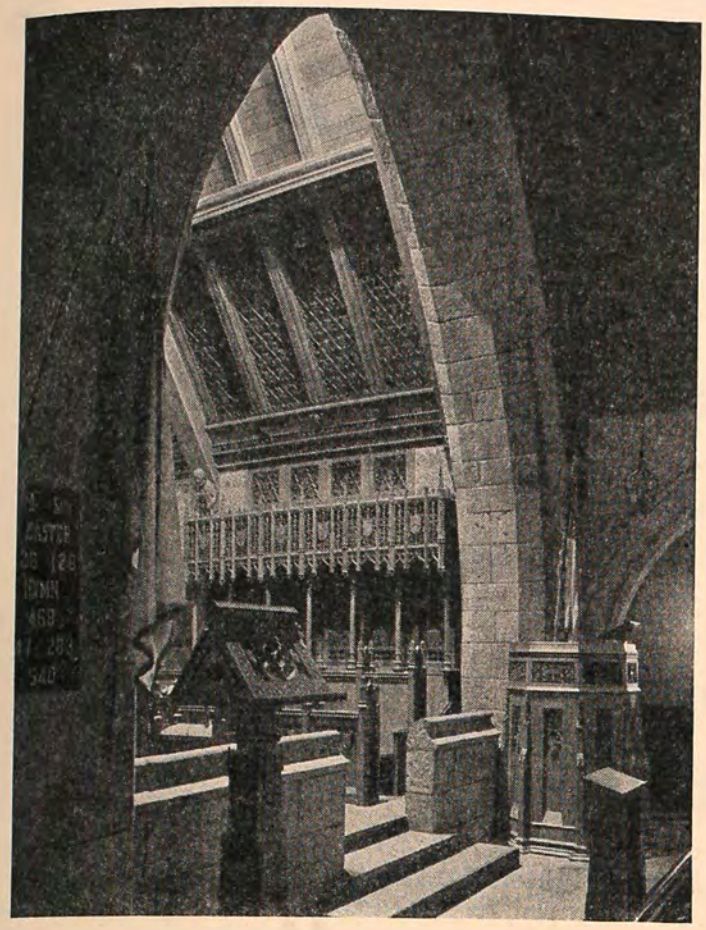

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